1006 b.42

A SECOND PROCEEding in the Harmony of King *Dauids Harpe*.

That is to say, an exposition of tenne Psalmes moe of the Princely Prophet *Dauid*, from the xxxiiij. to the xlv. *Psalme*. *Doone by the reuerend Doctor* Victorinus Strigelius: professor of Diuinitie in the Vniuersitie of Lipsia in Germanie.

Translated out of Latine into English, by Richard Robinson *Cittizen of London. Anno Christi Saluatoris.*

1592.

Seene, and allowed.

Breefe contents of these tenne Psalmes.

Of { Prayer, as Psalme. 35.38. / Doctrine onely. 36.37. / Consolation. 39. }
Of { Doctrine and prophecie. 40. / Prayer and prayse. 41. / Consolation, as Psalme. 42. / Prayer, as Psalme. 43.44. }

Psalme. 35. verse, 26. and 27.

Let them be put to confusion and shame together that reioyce at my trouble: let them be clothed with rebuke and dishonour, that boast themselues against mee.

Let them be glad and reioyce that fauour my righteous dealing: yea, let them say alway. Blessed be the Lord which hath pleasure in the prosperitie of hys Seruant.

AT LONDON,
Printed by I. C. for *Abraham Kitson*, dwelling in Paules Church-yarde, at the signe of the Sunne. 1593.



BRITISH MUSEUM

To the Right Honourable Sir *Iohn Puckering* Knight: Lord-Keeper of the great Seale of England; Grace, mercie, and beatitude *(in Christ Iesus) euerlasting.*

(··)

LIke as the moſt glorious Maieſtie of the omnipotent & eternall GOD, created and conſtituted in the celeſtiall Orbes two greater lightes, the Sunne to ſhine by day, and the Moone by night, with the ſtarres in theyr order (Right honorable & my choſen Patrone:) So of all the true Prophets receiuing theyr Oracles from GOD the Father of lights, *Moyſes* the firſt Prophet and Law-gyuer of the Lorde, is ſayde to be that ſame *Heſperus* or day-ſtarre ſhooting foorth before the riſing of the Sunne: that is, firſt manifeſting the promiſed *Meſſias* CHRIST, that Prince of Prophets, (which to fulfill the Law and all the Prophets) as the true reſplendent Sunne of righteouſneſſe, ſhould illuminate his choſen Church and Congregation, (compared to the Moone in the latter daies of darknes) with his lightſome beames of his comfortable Goſpell throughout all Nations on earth. But *Dauid* the Prince and Prophet of God, a King and Conquerer of the Lords enemies, (when he raigned in Iuda and Ieruſalem) with his Harpe of ſweete conſonancie in heauenly harmony, not onely was a witneſſe of the ſame *Moyſes* and hys acts, as many of his ſacred Pſalmes ſunge vppon the ſame, doe make mention: but alſo (himſelfe and his kingdome, beeing a figure of Chriſt, and his euerlaſting Church and kingdome) the holy Ghoſt affirmed of him, *That his throne ſhould be as the Sunne before God, that he ſhold be eſtabliſhed for euer-more as the Moone, and as a faithfull witnes in Heauen.* Finally, many miraculous and memorable prophecies in his Pſalmodie made he of Chriſtes byrth, lyfe, doctrine, death, victories, tryumphes, reſurrection and aſcention, generall iudgement, & blisful inheritance, which he hath prepared for all his choſen faithfull ones in the kingdome of heauen. And though in the meane time the Militant Church of Chriſt, (ſtill perſe-

Deut, 18.15

1. Sam 5.

Pſal 68.77. 78. 90. 95. 105.

Pſal. 89. Verſe. 35.36

Pſal. 2. 21, 22, 68. 57. 110. 111. 84.

perſecuted outwardly by ſathans malignant Sinagogue & inwardly by many euill members,) ſeemeth to them to be left vtterly deſtitute of ſuccoure and defence, yet this Church maketh he continuall faithfull prayers vnto the ſame Chriſt her Spouſe, as *Salomon* ſweetly ſingeth: *O my beloued flee away, and be like vnto the Roe, or vnto the young Hart vpon the Mountaine of ſpices.* That is, if thou departeſt in perſon from me my Sauiour, ô yet haſte thee to helpe me in troubles, and giue me the ſweete ſmelling comforts of thy heauenly conſolation. As we reade after his aſcention into heauen, hee was preſent by hys grace with the Apoſtles on earth: and as hee there ſtyll ſitteth vpon the throne of maieſtie, where when his heauenly wil ſhal be, he will come to iudge the Elect and the reprobates: ſo ſtill the Elders, that is the Angels and the Elect ones which follow the Lambe in thys life, proſtrating themſelues before his face, ſhall ſound forth theyr Harps of humble prayers and harty praiſes vnto him for the hower of his iudgement come. To the aduauncement of Gods glorie, wherein (Right honourable) as King *Dauids* Harpe of heauenly harmonie ſoundeth moſt neereſt of all other the Prophets of God, euen ſo, long it is ſince I began to tranſlate this learned expoſitor *Victorinus Strigelius* vpon the ſame harmonie: wherein had I found ſo liberall an *Alexander* to patrocinate and further my firſt labour, when he fauoured better the Harpe & Speare of *Achilles*, (as in my ſecond tranſlation I had for my Patrone a peereleſſe bountiful *Pyrhus*, the late noble Lorde Chauncellor deceaſſed: not onely a Patrone of *Apollos* harpe and muſes, but a deere louer and delighter in *Dauids* diuine harmonie,) I had I ſay beene better encouraged long before this, to haue brought forth farre greater portion of fruite in theſe my labours hetherto. Notwithſtanding thys ſecond proceeding & tranſlation which I haue now addreſſed vnto your good Lordſhips protection, I humbly beſeech your honour to accept in good and thankfull part: as from that poore wel-willer vnto the Church of God and Common-wealth of his Countrey, who, dailie praying vnto the Almighty and immortall God, for the long & proſperous preſeruation of her Royall Maieſtie, (next vnder GOD chiefe ſupporter thereof, and for the continuall wel-fare of the ſame,) doe alſo hartilie beſeech God, long to preſerue your honourable Lordſhip, and all yours, with the increaſe of many happy daies vpon earth: and finally, to graunt you the moſt gracious fruition of lyfe and bleſſednes in the euerlaſting kingdome of heauen.

Cant. 8. 14

Reuel. 14. 2

Reue. 18. 20

London at my poore houſe in ſhoo-lane within S. Brides pariſh, the 23. of December. 1592.

3 0C 60

Your honorable Lordſhips
moſt humble Orator vnto
the Almighty.

Richard Robinſon, Cittizen of London.

A PSALME OF *Dauid* againſt his *Enemies.*

The XXXV. Pſalme.

Iudica Domine nocentes. &c.

The Argument.

MEnanders little verſes are often cited touching three kindes of men, which alwaies floriſhe in Courtes and Common-wealthes, and doe alwaies beare ſway.

Hæc vita gaudet improbis potiſſimum,
Sed aſſentator omnium primas tenet,
Viuitque longe iucundiſsime omnium.
Deinde Sycophante proximus eſt honos,
Audire enim calumnias, dulce admodum.
At tertius conceditur locus inuido,
Artes nocendi qui ſcit aſtutiſsime.

Thys lyfe delightes in lewde men ſpecially,
But flattering friend the chiefeſt place enioyeth,
Of others lyuing farre more pleaſantly:
The Sycophant then next his eares employeth,
And pleaſure takes at ſlaunder and infamie.
But the enuious, he the third place graunted hath,
Who knowes all meanes to hurt by guile or wrath.

Like as *Dauid* therefore prayeth vnto God for defence againſt the Flatterers, Sycophants, and other practicioners of miſchiefe in his tyme: who vniuſtlie enflamed *Saules* hatred againſt him. So let vs in our dayes craue, that God woulde repreſſe & ſubdue all vngodly perſons, which enflame the diſpleaſures of Kings againſt Chriſt, both by theyr ſpeech and wrytings, euen as a certaine Monke in his publique Sermon, (within the hearing of that Emperour *Charles* the fift) ſayde, *God would not be mercifull or fauourable to the ſtate, except the Emperour firſt embrewed all the Lutherans lodgings with bathing them in their owne blood.* Such furies, ô God, eternall Father of our Lord Ieſus Chriſt, thou the Creator of mankinde and of the Church, vouchſafe (we pray thee) to confounde and deſtroy. *Amen.*

The Pſalme and expoſition *thereof.*

Verſe. 1. Pleade thou my cauſe (ô Lorde) with them that ſtriue with me, and fight thou againſt them that fight againſt mee.

Verſe. 2. Lay hand vpon the ſhield and buckler: and ſtande vp to helpe.

Verſe. 3. Bring forth the ſpeare and ſtoppe the way againſt them that perſecute me; Say vnto my ſoule, I am thy ſaluation.

HE craueth of GOD with great excellencie of wordes, the defence not onely of hys body, but alſo of the vniuerſall Church, againſt Sophiſters and Sycophants, who by effect and vſe, do prooue in themſelues the ſaying of Megius: *Calumniare audacter,*

dacter, quia ſemper aliquid hærit: Slaunder ſtill boldly, ſome thing alwaies ſtickes in thee. But he vſeth here moſt elegant Metaphors, partly taken from the Court, partly from the exercise of warfare. For, as Cicero ſayth in *Primo officiorum*, There is a two-fold kinde of contending or ſtryuing, the one is by fraude or guile, the other by force or ſtrength: but ſeeing the one is propper to men, and the other to beaſtes, wee muſt helpe our ſelues with the latter, if wee may not vſe the former. There are alſo two kindes of weapons, the one defenſiue, as the Buckler and the Shielde: the other is offenſiue, as the Sword and the Speare. Therefore the ſumme of Dauids purpoſe or prayer heere is, as if he had ſayd. They which ſtriue againſt me with hurtfull ſlaunders or ſpeeches, refute or vanquiſh thou with thy wiſedome and word. That is, giue vs a mouth and wiſedome of vtteraunce, which all the packe of our aduerſaries are not able to reſiſt: and they which prepare, bend & practiſe their violence againſt vs, repreſſe thou with thy mighty hande, euen as thou ouerthrewſt Pharao, Senacherib, and Iulian the Apoſtata: Finally, ſo gouerne thou all the euents of my affaires, that I may holde faſt the conſolation left me in thy firſt commaundement. I am the Lorde thy God, that is, taking care for thee, watching ouer thy welfare, and gyuing thee benefites neceſſary for thy body and thy ſoule.

Plutar. in libello de diſcrimine aſſentatoris et amici.

Luke, 21, 15

Undoubtedly, if euer any time were, when the ſelfe ſame greatnes of dangers might enforce or compell vs to ſuch maner of praying, euen now of trueth it is time and hie time ſo to doe: when both Turkes in Pannonia doe nowe ſo greatly aſſault vs, and the Pope in other Countries of Europe like a cruell deuourer, rageth and ſwelleth ſo exceedingly.

Verſe. 4. Let them be confounded and put to ſhame, that ſeeke after my ſoule: let them be turned backe and brought to confuſion that imagine miſchiefe for me.

Verſe. 5. Let them be as the duſt before the winde: & the Angell of the Lord ſcattering them.

Verſe. 6. Let theyr way be darke and ſlyppery: and let the Angell of the Lord perſecute them.

Notably ſayth D. Martin Luther, That hee coulde not pray without curſing. But though thys thing ſeeme meruailous, and as the Græcians ſay, A Paradox or thing aboue mans conceite, yet moſt truely is it ſo ſayde. For iuſtice or righteouſnes, is not onely the ſtudie or endeuoure vnto well doing, but alſo the eſchewing of vices. This ſentence if it ſo pleaſe you, let vs declare by example of the Lordes Prayer: as, Hallowed be thy name, that is, bring to paſſe, that thou mayſt truely be acknowledged, that thou maiſt bee rightly called vpon and worſhipped: deface and ſubuert all opinions and worſhippings ſtriuing with thy Worde. Thy kingdome come. That is, gouerne vs with thy holy Spirite, cauſe vs to beleeue thy word: begin in vs thy kingdome, that we may be made heyres of eternall life, and deſtroy the kingdome of the deuill horribly raging in mankinde. &c.

Thy will be doone, that is, graunt that euery man in hys calling or function, may rightly and faithfully execute his office: repreſſe the veſſels of wrath, thoſe deuils and vngodly perſons, which ſtudie with great outrage to practiſe vnthankfulnes againſt thee. So Dauid, when in thys place hee had craued of God, firme defence, by & by pronounceth greeuous things againſt his enemies which are vncurable, in this Pſalme, verſe, 5. Let them be as the duſt (ſaith hee) before the winde. Verſe, 6. Let theyr way be darke and ſlippery, and let the Angell of the Lorde perſecute them. Nowe let the Reader conſider, how or in what manner Dauids prayer deſcendeth by degrees. In darknes and deepe or thicke miſtes, nothing is more eaſie for men then to goe aſtray or be deceiued: but farre more ſooner falleth a man if the way be ſlipperie. And if at any time vnto the darknes and ſlipperines of waies, the aſſaultes of mens enemies do happen alſo, truely I know not what may therin lacke from vtter decay and deſtruction.

struction. But least any man doe thinke, that these thundering clappes in the Church, are vaine bugges to feare hym withall: let hym reuolue in minde histories, which shew that greeuous punishments doe follow such kinds of cursings. As in 2. Kings, 2. chapter. After Elizeus had cursed those Children which mocked him, two Beares comming out of the Woode, tare them all in peeces. verse, 23. And in 2. Kings, 6. Elizeus prayed vnto the Lorde, saying: Smyte thys people I pray thee with blindnes, and the Lord smote them with blindnes, according to the worde of Elizeus. verse. 18. So the Secretary of Stilicon, after hee had pronounced S. Ambrose excommunicated, began to rage as he had bene mad, being stirred vp of the deuill. Let no man therefore despise these speeches of the holy Ghost, because it is written, Gene. 12. I will curse them that curse thee. verse, 3.

But heere, it was wont to be disputed vpon, whether such manner of speeches were not repugnant vnto the precept of Christ, where he sayth: Loue your enemies, pray for thē that persecute you. Math, 5, 44. The aunswere is not difficult, if we consider the causes from whence these and such like speeches doe proceede. The Prophets doe not fauour vniust affections, but are as pypes blowne with another mans breath: that is, by the instinct of the holy Ghost, they doe manifest the iudgement of God, against blasphemous and vncurable persons. Wherefore let these exhortations be reade and heard, not as the reuenging outcryes of couetous persons, but as the thunderclaps of the holy Ghost, sent forth against enemies which by no meanes can be healed, and called againe into the right way.

Verse. 7. For they haue priuily layd theyr nette to destroy me without a cause: yea, euen without a cause haue they made a pitte for my soule.

Verse. 8. Let a suddaine destruction come vpon him vnawares: and let his net that he hath laid priuily, catch himselfe: that he may fall into his own mischiefe.

Of Beaſtes ſome are taken with the nette, as Fiſhes and Fowles, others with pittes, as Wolues: Therefore Dauid looking vpon thys ſimilitude, complaineth that diuers ſnares are layd for him, not for any hys great offence, but onely for hatred that hys enemies bare againſt the true doctrine. So at thys day, very many honeſt and godly perſons are put to death by the Papiſts, whē they tranſgreſſe any vngodly law. Many godly Churchmen for Matrimonie ſake, are cruelly put to death: when as no barbarous cruelty euer yet put men to death for the like cauſe.

Seeing then the enemies of the Goſpell do ſo rage, and ſo thirſt after Chriſtian blood, Let vs walke wiſely, not as fooles but as wiſemen, &c. Ephe. 5, 15. That is, let vs diligently eſchew all corruptions of the true doctrine, & inordinate offentes in lyfe and manners: that we may without bluſhing and ſhamefaſtnes, verifie that ſaying in the 44. Pſalme. For thy ſake are we killed all the day long, verſe, 22. That is, for confeſſion of the true and neceſſary doctrine, not for Idoles or hereſies, or offences which are puniſhed by the Lawes. For as S. Peter ſayth: Let none of vs ſuffer as a murtherer, or as a thiefe, or as an euill doer, or as a buſie-body in other mens matters. 1, Peter, 4, 15. But they which ſuffer according to the will of God, let them commit theyr ſoules to hym in well doing, as vnto a faythfull Creator. Ibidem. verſe, 19.

Verſe. 9. And my ſoule be ioyfull in the Lorde: it ſhall reioyce in hys ſaluation.

Verſe. 10. All my bones ſhall ſay, Lord, who is like vnto thee, which deliuereſt the poore from him that is too ſtrong for him: yea, the poore and hym that is in miſery, from him that ſpoyleth him.

In vnfained ſorrowes, when we ſeeke for comforts euerie where, and doe finde by proofe that we are not helped by humane deuiſes, at length the godly minde, running downe to the preaching of the Goſpell, as it were to a fountaine of liuely

liuely water, beginneth to finde eaſe, feele the helpe and preſence of God, and reſtitution vnto lyfe euerlaſting. Heerevnto pertaineth that ſaying of S. Paule, Rom. 8. If God be for vs, who ſhall be againſt vs? Who ſpared not hys owne Sonne, but gaue him for vs all to death, how ſhal hee not with him giue vs all thinges alſo? Who ſhall lay any thing to the charge of Gods choſen? It is God that iuſtifieth, who ſhal cõdemne? It is Chriſt which is dead, yea or rather which is riſen againe: who is alſo at the right hand of God, and maketh requeſt alſo for vs? Who ſhall ſeperate vs frõ the loue of Chriſt. &c. verſes, 31. 32. 33. 34. 35.

Verſe, 11. Falſe witnes did riſe vp againſt me: they layd to my charge things that I knew not.

Verſe, 12. They rewarded me euill for good, to the great diſcomfort of my ſoule.

Like as the Wolfe in Eſops-fables, accuſed the Sheepe that he had troubled the water courſe, when indeed he dronke in the nethermoſt place, and coulde not be ỹ cauſe of troubling the water, in the vppermoſt place of the water courſe: euen ſo, from the very firſt beginning of the conflict which the Church hath had with Kingdomes and Biſhops, the Prophets, Apoſtles, and theyr Diſciples, haue beene burdened with two moſt bitter crimes, of mooving ſedition, and breeding hereſies: the conſideration wherof doth more grœuouſly torment modeſt perſons, then all the moſt cruell puniſhments wherewith theyr bodies are tormented: but yet for all theſe cauellings, we muſt not caſt away our confeſſion of the Goſpell, according to that ſaying: Whoſoeuer denyeth mee before men, I will denie him before my Father which is in heauen. Math, 10. 32. Thys precept is a rule which the Church ought to followe, howe many and howe great daungers and puniſhments ſoeuer are proponed againſt her.

Nota bene de Lupo cõtra agnũ.

Verse. 13. Neuertheleſſe, when they were ſicke I put on ſack-cloth, and humbled my ſoule with faſting: & my prayer ſhall turne into mine owne boſome.

Verſe. 14. I behaued my ſelfe, as though it had beene my friende: I went heauily, as one that mourneth for hys Mother.

If any man denie that the Psalmes haue moſt excellent lights of figures, hee bewraieth hys lacke of knowledge, ioyned with greateſt impietie. For that I may omitte other examples of Prophetical eloquence, what may more elegantly be ſpoken then theſe words? For by degrees he goeth from the loweſt things to the higheſt. It is no ſmall ſigne of compaſſion, when a man changeth hys attire, and vſeth faſting by reaſon that another man ſuffereth calamitie: but it is a token farre more certaine of true and vnfained ſorrow, when a man prayeth feruently, ſo as hys prayer is conceiued for the ſafety of the ſame perſon. But the chiefeſt degree in compaſſion of all others, is, that a man taketh ſorrowe at another mans miſeries: as the naturall louing ſonne is wont to take for the death of hys moſt louing Mother.

Such are the Reprobates againſt the Elect.

Wherefore ſeing Dauid affirmeth, that he was in ſuch lamentation and heauines for the aduerſity of his reprochíng enemies: it is not a thing doubtfull in howe vngodly & wicked offence, thoſe Sycophants tormenting Dauid with cruel backbyting, bound themſelues againſt hym.

Verſe. 15. But in mine aduerſitie they reioyced, and gathered them together: yea, the very abiects came together againſt me vnawares, making mowes at mee, and ceaſed not.

Verſe. 16. With the flatterers were buſie mockers, which gnaſhed on me with theyr teeth.

O filthy, flagicious, and very deuilliſh reioycing at good mens calamitie. Thoſe Sycophants reioyced in the baniſhment and miſeries of Dauid, who was not onely moſt innocent, (ſo farre as to humane iudgement appertaineth) but had euen beſt deſerued good of them. So at this day many there are, reioycing at good mens miſhappes, which like haulting counterfaites, both reioyce and delight themſelues in the calamities of our Churches, and alſo for corporall benefits, can play ſmothely with the enemies of the Goſpell, & with theyr owne breathing, do (as it were certaine windes) ſtirre vppe and increaſe theyr outrage againſt vs. Now thinke with thy ſelfe I pray thee, how truely S. Paule ſpeaketh of theſe perſons, Phil. 3, verſe, 19. Many there are whoſe God is their bellie. &c. But O God turne this plague farre away from vs.

Verſe. 17. Lord, howe long wilt thou looke vpon this? ô deliuer my ſoule from the calamities which they bring on me, and my darling from the Lyons.

Verſe. 18. So will I giue thee thankes in the great Congregation: I will prayſe thee among much people.

As Fabius ſaith, Lib. 10. *Pectus eſt quod diſertos facit:* It is the good hart playes the eloquent part. The notable example of thys ſaying is ſeene in the Pſalmes: for whereas Dauids hart is inflamed with ſpirituall motions, it cannot bee, but there muſt needes appeare a certaine excellencie in thoſe words. Lord how long wilt thou looke vpon this? As if hee ſayd: When will the zeale of thy wrath lay hold vpon flatterers, Sycophants, and workmaiſters of miſchiefe to puniſh them? Shall theyr hope of impunity confirme for euer the liberty and faucines of moſt bold brazen faces? And if thou according to thy lenity, wilt thus longer ſpare them, O yet take me out of the iawes of the Lyons, that with thankfull minde and open mouth, I may ſpread thy prayſe: as is ſayde in the next verſe following, thus: I wil giue thee thanks in the great Congregation: I will prayſe thee among much people. For,

to that end must we craue deliuerance, that God may be acknowledged & magnified, as in the 32. Psalme is sayd. Thou art my refuge, in trouble preserue me, that beeing preserued I may prayse thee.

Verse. 19. O let not them that are mine enemies tryumphe ouer me vngodly: neyther let thē wincke with theyr eyes, that hate me without a cause.

Verse, 20. And why? theyr cōmuning is not for peace: but they imagine deceitfull words against them that are quiet in the Land.

Verse. 21. They gaped vpon me with theyr mouthes, and sayd: fie on thee, fie on thee, wee sawe it with our eyes.

The Church truely is as a Doue which hath no gall, hurteth not with her bill, and hath harmlesse cles: but there are tyrannicall fowles, Kytes and Goshawkes grædily gryping this Doue, who practise nothing more, then with one gaspe, to deuoure both teachers and learners in the Church And but that by Gods alone helpe they are restrained, soone woulde they dispatch that they goe about. For as the Doue is not furnished with any force against the Goshawkes, so in vs there is not any strength which wee are able to sette against the outrage of our enemies. Which thing, sith so it is, God himselfe taketh vpon him the defence of hys desolate Church, as the next verse sayth: [Thou seest Lord,] as if he sayd. Thou art no vaine beholder of the controuersies or conflictes which the Church endureth with these: but at length thou cuttest off these quarrels, by destroying the blasphemous and vncurable factious party. So by the ouerthrowe of Jerusalem, God decided and ended the conflict of that controuersie betwæne the Apostles and the Jewes. Math. 24, 16. Ioseph. lib. 6. capit. 26.

Anno. Chr. 73. reg. Tit. 2.

Verse

The xxxv. Pſalme, and expoſition thereof.

Verſe. 22. This thou haſt ſeene ô Lord, hold not thy tongue then, goe not farre from me ô Lord.

Verſe. 23. Awake and ſtande vp to iudge my quarrell: auenge thou my cauſe my God and my Lord.

Verſe. 24. Iudge me ô Lorde my GOD, according to thy righteouſnes, and let them not tryumph ouer me.

Verſe. 25. Let them not ſay in theyr harts, there, there, ſo would we haue it: neyther let them ſay, we haue deuoured him.

That is to ſay, defend O Lord thy cauſe, leaſt I being forſaken, the vngodly ones cry out, ſaying: There is no prouidence, there is no true doctrine of the Church of God, there is no difference betweene the godly and vngodly ones. Therfore doe thou ſhewe the difference, and doe thou teſtifie that thou art truely called vpon in the Church, that thys worde which the Church receiueth from thee, is indede proceeding from God: but that other Religions wanting the word deliuered from thee, are altogether falſe and forged. Let this be alwaies the propoſed end we ought to haue in crauing deliueraunce: that Gods glory may be aduaunced: Leaſt they ſay among the Heathen, where is now theyr God? Pſalme, 79. verſe, 10. Math, 7. 10.

Verſe. 26. Let them be put to confuſion and ſhame together, that reioyce at my trouble: let them be clothed with rebuke and diſhonour, that boaſt themſelues againſt mee.

Verſe. 27. Let them be glad and reioyce that fauoure my righteous dealing: yea let them ſay alway, Bleſſed be the Lord, which hath pleaſure in the proſperitie of hys ſeruaunt.

Verſe. 28. And as for my tongue, it ſhall be talking of thy righteouſnes: and of thy prayſe all the day long.

Although theſe repeticions of the ſame verſes, ſeeme vnto prophane perſons trifling and vaine, yet the godly ones, conſidering the rage of the enemies, and greatnes of the dangers wherein we are exerciſed, do iudge there is no wordes more then needes to be expounded in ſuch kinde of Prayer. But in as much as I haue ſpoken ſomething, touching the ſame purpoſes of praying in other Pſalmes before, I am nowe more breefe in thys, and with my whole hart I beſeech God, that he would confound the cruell practiſes of our enemies, and that he would adorne his Church which embraceth the Goſpell, with eternall glory. So be it.

To him that excelleth.

A Pſalme of Dauid the ſeruaunt *of the Lorde.*

The xxxvi. Pſalme.

Dixit iniuſtus vt delinquat, &c.

The Argument.

ALthough there are diuers interpretations of thys Pſalme, yet let vs follow the wordes which are perſpicuous enough to the purpoſes inſtituted in the Church, and let vs not ſette downe thereunto ſtrange opinions or meanings. Thys Pſalme cleerely diſcerneth the Church from the Sinagogue of the vngodly ones, and craueth feruently defence from GOD for his feeble flocke, againſt the out-rage of tyrants and heretiques. For albeit the Church is not without ſinne, but dailie in her prayers vttereth this petition, *Forgiue vs our treſpaſſes*, Math. 6. yet notwithſtanding, there is an infinite difference betweene ſinne raigning and not raigning; For the vngodlie ones

ones liue without feare of God, and ſecurely contemne Gods iudgements, and flattering themſelues in theyr ſinnes, do trifle it out, fayning opinions and worſhippings after their own fancies. Thys is the roote of externall and manifeſt offences. For therefore doe the vngodly ones fall into externall ſinnes, becauſe they are without God, and are driuen by force of the deuill. But the Church liueth in the acknowledgement and feare of God, deſpiſeth not Gods threatnings, ſhunneth and feareth very much all opinions & worſhippings ſtriuing with the word deliuered from God, and dooth not pollute herſelfe with the confuſion of murthers, luſtes, and lyings: but is a louer of righteouſnes, chaſtitie, & moſt ſimple or plaine truth, of which vertues ſhe beholdeth and admireth the expreſſe & ſound repreſentations in God himſelfe.

Finally, ſhe ſtudieth to praiſe and worſhip God with doctrine and obedience, and to helpe the common ſocietie of the godly ones. Thys is the natiue meaning of this Pſalme, which the words thereof import. So often therefore as thou thinkeſt vpon the difference between the Church and other ſectes, behold this Pſalme as thou wouldeſt looke into ſome Glaſſe, for euen as we vſe to behold our faces in Glaſſes, ſo may we in this Pſalme, ſee a notable difference betweene the godly & vngodly ones. And now it ſeemeth I haue ſaide enough of the argument; Therfore let vs paſſe on to the words of the Pſalme.

The Psalme and exposition *thereof.*

Verse. 1. My hart sheweth me the wickednes of the vngodlie; that there is no feare of God before his eyes.

SAint Basill in his exposition written vppon the first Chapter of S. Iohns gospell, setteth downe a two folde kind of the Word, for it is, (saith he) eyther intellectuall or sensible. The word intellectuall, is a description of a figure, or similitude of any thing in our minde, as euery one of vs thinking vpon his Parents, in the same action maketh resemblances or figures of them. The chiefe workmaister purposing to builde a house, describeth a patterne thereof, and doth iudge of the same. The worde called sensible, is a sounde vanishing in the ayre. These are truly said, as touching humane actions For as the figure which our minde (in thinking vpon) describeth, is a frayle and vanishing action of vnderstanding: so the words by vs pronounced forth, are not a certaine subsistant or permanent voyce, but swiftly doe vanish away. Therefore Dauid heere affirmeth, that he hath a described figure in hys mind or cogitation of the vngodly person: whose head is ignorance and contempt of God. For as the feare of God, is the companion of true knowledge of God, so contrariwise, where there lacketh true knowledge of God, there must needes appeare neglecting and contempt of God.

Epicures feare not God, because they imagine hee is nothing, or els surely that he is idle. And Lucian the Poet, preferreth the Epicure before other Philosophers for this cause,

and

and ſayth, he deſerueth notably of mankind, that he hath deliuered men from two moſt mighty tyrants, viz. from Feare and Hope. But it is to be lamented, that ſœingmans nature is ſo ſpecially created, as when the knowledge of God ſhould therein ſhine forth, that yet notwithſtanding, ſo great is the furie of a great number of men, that they thinke God is altogether nothing, or els an idle God.

Verſe. 2. For he flattereth himſelfe in hys owne ſight: vntill hys abhominable ſinne be found out.

Verſe. 3. The words of his mouth are vnrighteous and full of deceipt; He hath left of to behaue himſelfe wiſelie, and to doe good.

Verſe. 4. He hath imagined miſchiefe vpon his bedde: and hath ſette himſelfe in no good way: neyther dooth he abhorre any thing that is euill.

The foundation of impietie or vngodlines is ſecuritie, neglecting and contemning God. Next vnto this, is a frœnde loуing himſelfe. Touching which, Plato in his fift Booke of the Lawes, ſayth: *Omnium malorum ſummum et maximum plœriſque hominibus a natura inſitum eſt, quod nemo fugit, ac reformidat, cum vnuſquiſque ſibi in hoc genere blandiatur, id vero eſt, quod omnes ſunt nimium ſui amantes et ſibi placentes. Recte ergo dicitur omnium delictorum fontem et cauſam eſſe immoderatum ſui amorem. Nam omnis amans cœcus eſt in amore, et quœ minime ſunt pulchra, ea pulchra videntur amanti.* In Engliſhe thus: Of all miſchiefes, the chiefeſt and greateſt engrafted by nature in moſt men, is that which no man fleeth and feareth, when euery one in this kind of euill flattereth himſelfe: and that indœde is, where as all men are too much louers of themſelues, and too much pleaſing themſelues. Then rightly is it ſayd, that the fountaine and cauſe of all offences, is the immoderate loue of a mans ſelfe: for euery louer is blinde in loue, and thoſe things that indeede are but baſe, the ſame ſeeme beautiful vnto him that is in loue.

7. Points of Impietie.

Therefore the proude person and he that pleaseth himselfe, iudgeth prepostrously of things right and honest, because hee is in loue with, and magnifieth his owne opinions and affections, and preferreth thē before all things. The third marke of impietie is, the inuention of euill examples. So Paule in the first chapter to the Romans, calleth the vngodly ones, Inuenters of euill things. verse. 30. in which number are all they which sette vp Idols, which kill men to sacrifice them, which intermixe they? lustes with sacrifices: also which deuise vniust meanes to gette money: also which are craftesmaisters of colourable dealings, by whom mischœuous enterprises are excused: Finally a thousand meanes there are of such outrages. These things when we reade and heare, let vs withall our harts abhorre them, and let vs craue that wee may be gouerned by God, and let vs cry: Suffer vs not to be ledde into temptation.

The fourth marke of impietie, is hatred, and it comprehendeth in one word, two very neere affects, hatred & enuie, or euill reioycing at other mens mishaps. For as deuils doe burne with beastly cruel hatred against God and his Church, and are euen consumed for very greefe when the Church florisheth, also that the Sonne of God hath taken vpon him humane nature: so finally they reioyce in the calamities of the godly ones. So likewise the instruments of the deuill carrie about in they? harts the same effects, and these poysons when they see occasion dow they perbrake vpon the godly ones: as Shimeus hated Dauid, and enuied him to sitte in his royall
2, Sam. 16, 5. throne of dignitie, but reioyced and delighted at Dauids banishment. If any man had rather vnderstande thys particle actiuely, with hym I will not contend: for there are vngodly ones very fire-brands and furies sent out of hel, to trouble the whole world, to sowe publique discordes in mankind, to seperate the good wils of those which haue liued most louinglie together.

The fift marke of impietie, is Sophistry, which is not only practised in contracts, iudgements, Sciences, and in all

mans

mans life time, but alſo euen in Religions, when as ỹ truth and purity of the heauenly doctrine is corrupted, as the Heretiques and vngodly Teachers do horribly corrupt the ſame. Thys miſchiefe ſtriueth not onely with the eyght commaundement, but alſo with the firſt and ſecond. The firt marke of impietie is wilful obſtinacie, without conſideration, which neyther ſeeth any thing as it ought to ſée, neither careth for any thing that profiteth, but falleth head-long into more and more miſchiefe, when men through theyr owne folly, procure themſelues miſeries and deſtructions, as Catelyne the Anabaptiſticall king, and many others ſuch like, neyther feare euill conſcience, nor haue any moderate aduiſements. For blindnes and dotage is the proper puniſhment of impietie, as Paule ſheweth, Rom. 1. and Ephe. 4.

The ſeauenth and laſt marke of impietie, is an old growne craftines, which layeth ſnares for others, and bendeth and practiſeth all her endeuour vnto the deſtruction of good men, whom the 35. Pſalme calleth Thē that are quiet in the lande. verſe, 20. Such practicioners were Domytian, Iulian and others, who knewe the ſleights moſt ſubtilly to hurte others. Now thinke with your ſelues what a monſter the vngodlie man is, compacted of prophane Security, Pride, Inuention of euill examples, Hatred or Enuie in euill reioyſing at good mens miſeries, Sophiſtry, Blinde wilful obſtinacie, And olde growne craftines. But O God vouchſafe to turne away this plague farre from vs.

Such alſo are the rude perſons againſt euill perſons in the Commonwealth at this day.

Verſe. 5. Thy mercy (ô Lorde) reacheth vnto the heauens, and thy trueth vnto the Clowdes.

Verſe. 6. Thy righteouſnes ſtandeth like the ſtrong Mountaines: thy iudgements are like the great deepe: thou Lord ſhalt ſaue both man and beaſt.

Hetherto hath hee largely deſcribed the Image or figure of the vngodly congregation, with conſideration wherof al men ought to be ſore afraide. Now he beginneth a deſcription of

the Church from the head, that is, from God. For as the deuill is the Prince and god of the worlde, that is of Tyrants, Heretiques, and other vngodly ones: so the true God which is called Iehoua is the heade of the Church which embraceth the Gospell with fayth and good conscience: but although there is no proportion, betweene that which hath an end, and that which hath no ende, yet in respect of teaching mankinde, the Prophet heere compareth Gods immense vertues vnto those things, which though they haue an ende, yet are they like vnto those things which haue none end at all.

Thy mercy (sayth hee) is so great, as heauen is in distance from the earth. For the eyght Sphere (which learned men also call the Firmament) is distant from the earth euery where 20081. Semidiameters and 30. Scruples, that is, twenty thousand, and almost lxxx. and one and a halfe Semidiamiters of the earth. But a halfe Diamiter containeth almost viij. C. lx. myles, which being brought into the number of Semidiameters, there are gathered of Germane miles agreeable to the whole distance. 17269660.

Thy trueth reacheth vnto the Clowdes,] the Clowdes are distant from the face of the earth, after the opinion of Vitellion, 52000. pases, or thirteene Germane myles. According to other writers, they are vnequally distant, as some write, farre more distant, as others write, farre lesse distant. When they haue gone backe from the earth, they are most farre distant, by 772000. pases, or 193. Germane myles. When they are neerest the earth, they are distant 288000. pases, or 72. of our Germane myles.

Thy righteousnes is as the hylles of God.] The Hilles, (sayth Plinie, Lib 16. cap. 1.) nature hath made for her selfe at certaine ioyning poynts, to thicken the bowels of the ground, and also to tame or restraine the assaults of ỹ flodes, and to breake off the flowing forces, and as the most hardest part or matter of herselfe, to keepe within theyr bounds those least quiet parts of the Sea. The greatest of these hyls are, the hylles called Pyrenei in Europe, the Alpes in Rhetia, Atlas,

las in Affrica, and Taurus in Aſia: whoſe deſcriptions hee that wil, may reade in Plinies fift booke, and 27. chapter.

Thy iudgements are like the great deepe.] Plinie in his 2. booke, and 102. chapter, touching the depth of the Sea, ſpeaketh theſe things. The deepeſt Sea, as Fabian reporteth, is fifteene furlongs. Others ſay, in the Sea ouer againſt the Countrey of Coraxians, (they call it Bathean ſea) that ẏ huge deepenes of the Sea, is almoſt 300. furlongs from the Continent, the bottoms hauing neuer beene found. Let therfore little things be like great things, things hauing end, to things infinite, meaſurable things, like vnmeaſurable things. But leaſt we ſeeme rather reaſoning more philoſophically then diuinely, let vs conſider the coniunction of Gods mercy and truth, and of hys righteouſnes and iudgement. For the ſacred Scriptures euery where do knit together theſe couples: As in the 25. Pſalme, verſe, 9. All the wayes of the Lord are mercie and truth. And in the 117. Pſalme, verſe, 2. Becauſe hys mercy is ſtabliſhed with vs, and the truth of the Lorde remayneth for euer. And in the 119. Pſalme, and 14. part, verſe, 1. Righteous art thou ô Lord, and right is thy iudgement. Let vs therefore know, that God is not onely merciful according to hys promiſe, but alſo true, and with moſt aſſured fayth performeth hys promiſes: for that ſaying which S. Paule recited is immoueable. 2. Cor. 1, 18. For God is true. Thys opinion being confirmed in our mindes, there appeareth ſtraight way fayth or confidence, and hope of pardon. For ſeeing God is true, he ſurely receiueth pardon crauers, and ſuch as flee vnto the Mediator.

In the other coniunction, let righteouſneſſe be vnderſtoode according to the Law and the Goſpell. For the righteouſnes of God after the Law, is a vertue in God moſt ſeuerely puniſhing ſinnes: of thys iuſtice let vs attribute the prayſe vnto God in punishments. Let vs confeſſe we are iuſtly puniſhed, and haue deſerued greater punishments, as Daniel ſaith, Vnto the Lord belongeth righteouſnes, and vnto vs ſhame and confuſion. Chap. 9, verſe, 7. The righteouſnes of God after

the Goſpell, is a frée acceptation which God hath, whereby for hys Sonnes ſake he receiueth vs, & pronounceth vs righteous. Wherefore ſæing Dauid in the 51. Pſalme, cryeth vnto God. That thou maiſt be iuſtified in thy words, &c. verſe, 4. Let the confeſſion be referred vnto both kindes of iuſtice: as if we ſay: Thou art righteous, not onely becauſe thou puniſheſt vs in lawfull manner, but alſo becauſe thou iuſtifieſt vs by thy mercy, while thou forgiueſt vs our ſinnes, and for thy Sonnes ſake receiueſt vs. The word iudgement, is vſed in the Scripture diuerſly: but in thys place let it be vnderſtood for clemencie, mittigating the punishments of them that are conuerted. Therefore although Dauid ſurely feared and expected punishments for his adultery: yet he craueth pardon, and knew that ſuch as craue pardon, are receiued into fauour and do obtaine mittigation of theyr punishments.

There followeth in thys Pſalme, verſe, 6. a notable little clauſe. Lord thou ſhalt ſaue both man and beaſt. For it teacheth vs, that there is a two fold action which God vſeth, a generall and a ſpeciall. The generall, is called a ſuſtentation and preſeruation of things, wherein God is preſent at all hys workmanſhyp, and preſerueth the ſubſtances of things, ſupporteth the heauen and heauenly motions, maketh the Earth fruitefull, encreaſeth the fruites vpon earth, and giueth lyfe vnto the liuing creatures. The ſpeciall action is, wherein God gathereth him a Church out of mankind by the miniſterie of the Goſpell, and ſanctifieth the ſame, by giuing her hys holy Spyrite, that ſhe may be hys eternall inheritance, and he meruailouſly preſerueth, gouerneth and defendeth her, that ſhe may know, her Prayers are heard, & he rayſeth the ſame from death to glory and life euerlaſting. Of thys diſtinction ſpeaketh S. Paule, 1, Tim. 4. verſe 10. We truſt in the lyuing God, who is the Sauiour of all men, and eſpecially the faythfull.

That is, doth good vnto all men, giuing them life, creating fruites on the earth, preſeruing mankind, that thereby he may gather him a Church: but ſpecially helping his Church,

Church, wherein he not onely nouriſheth our bodies, but alſo beſtoweth vpon vs euerlaſting benefits.

Verſe. 7. How excellent is thy mercy ô God.] pars prima.

What and how great mercifull louing kindnes is there in the euerlaſting Father? Whereas hee hath manifeſted hys will touching our ſaluation, publiſhing foorth his promiſe of reconciliation, and hath confirmed and ſealed the ſame with two moſt precious pledges, namely by ſending hys onely begotten Sonne, and giuing hys holy Spirite? How great loue is there in hys ſonne towards vs? Where as he became obedient to his Father, euen vnto ỹ death of the Croſſe, that hee might recouer vs (wretched mankind) from death vnto lyfe, from deſperation to hope, and from deſtruction to ſaluation.

How great force of goodnes is there in the holy Ghoſt? where as he inſtructeth vs as touching the will of the eternal Father, and alſo the moſt ample benefites of Chriſt: and alſo beareth witneſſe vnto our Spirit that we are the Children of God, yea helpeth our infirmitie, and finally with vnſpeakable ſighings cryeth vnto God for vs. Rom. 8. Then I pray you, what ſo great aboundance of wit, what ſo great plentie of ſpeech or vtteraunce, what ſo diuine and incredible kinde of eloquence can there be, wherein any man may be able (I will not ſay to comprehend in praying) but thoroughly to recount in numbering, the greatnes and multitude of benefites which the whole God-heade beſtoweth vppon vs? But yet notwithſtanding, let vs hold that courſe which we are able to hold, & being amazed with admiration of the greateſt things, let vs cry out with Dauid, Howe excellent is thy mercie, ô Lorde?

Verſe. 7. pars. 2. The Chyldren of men ſhall put theyr truſt vnder the ſhadow of thy winges.

Verſe. 8. They ſhall be ſatiſ-fied with the plenteouſneſſe of thy houſe: and thou ſhalt giue them drinke of thy

pleaſures, as out of the Riuer.

Verſe. 9. For with thee is the well of lyfe, and in thy lyght ſhall we ſee light.

That is, thou bringeſt to paſſe that the godly ones haue defence againſt Sathan and the outrages of the worlde, & that they may feele ioy and peace in the holy Ghoſt, which peace is the beginning of euerlaſting lyght, wiſedome, righteouſnes and lyfe. Thys expoſition is taken out of that ſaying in 14. Rom. verſe, 17. The kingdome of God is not meate and drinke, but righteouſnes, peace, and ioy in the holy Ghoſt. For although God do miniſter vnto the godly ones neceſſary benefites corporall, yet they alwaies account theſe benefites to be both fraile and momentary: and they thinke that the faculty and plenty of them, is not ſo much to be deſired, as the reaſon in vſing, and patience in wanting them. Therefore I do vnderſtand theſe little verſes as touching benefites ſpirituall and eternall. And ſee I pray you, with how notable Metaphors he deſcribeth thoſe benefites. They ſhall put theyr truſt vnder the ſhadow of thy wings. They ſhall be ſatiſ-fied with the plentiouſnes of thy houſe: and thou ſhalt giue them drinke of thy pleaſures, as out of the Riuer. If any man here do not meruaile at and magnifie theſe lights of eloquence, let him cõfeſſe himſelfe to be altogether ignorant, what that ſame name or word of eloquence ſignifieth.

Verſe. 10. O continue foorth thy louing kindnes vnto them that know thee: and thy righteouſnes vnto thẽ that are true of hart.

Yee ſpake before of the head of the Church, and of the benefites which flow from the ſame vnto the body thereof. Now deſcribeth he ỹ ſame Church by this intelligence. The Church is a Congregation of thẽ which acknowledge the Eſſence and Will of God, and it is the ſocietie of thoſe which are borne a

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new by the holy Ghost: vnto whom God doth impart his benefites, wisedome, righteousnes and life. O thrise and foure times happy are they which be the members of thys body. O wretched are they which be farre remote from this body. For as out of Noahs Arke not one was left aliue: so none shal be heyres of lyfe euerlasting, except first in thys mortal lyfe they shal be Cittizens of thys Church, wherein the voyce of the Gospell soundeth: but these things are els where often more largely explained.

Verse. 11. O let not the foote of pryde come against mee: and let not the hand of the vngodly cast me downe.

Hee craueth from God defence of hys Church against vngodly Teachers and Tyrants, whose pride is intollerable: for, that I may passe ouer other examples, who knoweth not what crueltie the Arians and theyr Champions the Vandales exercised, which raged horribly in Affrica? How great at this day is the impietie and crueltie of the Turkish Nation? For they haue vsed to slay euen very infants, taking thē perforce out of theyr Mothers armes. They make no difference either of age or sexe, they violently take away silly gyrles, boies and women, to fulfill on them theyr most filthy lustes. What shal I say of the tyrannie & beastly cruelty of the Pope? who like a Lyon in much slaughter, hærehence and herehence, rangeth ouerthrowing Bulles, with a slow toth, now also threatneth silly Talues. Let vs therefore (loking vppon these tragicall examples of the cruelty vsed by Tyrants and Heretiques.) daily craue of God, Let not the foote of pride come against me. That is, let not most proude Tyrants and Heretiques spurne me with theyr fæte. And let not the handes of sinners cast me downe: that is, let neyther terror nor force, nor hope, nor feare, nor promises, nor threatnings, nor weapons, nor fire-brands, driue mee away from thy worde, and from the health of my soule.

Verse.

Verſe. 12. There are they fallen (all) that worke wickednes: they are caſt downe and ſhall not be able to ſtand.

Hee ſettes before the Church neceſſary conſolation, touching the perpetuall ſtabilitie of the nedy and poore congregation truſting in the name of the Lorde, and, touching the ruine and deſtruction of theyr enemies. The Church of God hath remained euen from the very beginning of the worlde, and ſhall thenceforth continue, when kingdomes ſhal quaile. For the affirmation which Daniell **maketh touching ỳ kingdome of Chriſt is moſt true.** In the dayes of thoſe kingdoms, the God of heauen ſhall ſette vp a Kingdome, which ſhal neuer be ouerthrowne, and he ſhall not giue his kingdome to an other people: and this ſhall ouerthrow and conſume all other Kingdoms, but it ſhall ſtand faſt for euer. Dan. 2. verſe, 44.

A Pſalme of *Dauid* exhortatorie *and conſolatorie.*

The XXXVII. Pſalme.

Noli emulari malignantes.

The Argument.

NO man is endued with ſo great wiſedome or vertue, but may vehemently be mooued in his minde to ſee the calamities which good men haue, & the felicitie which the vngodly ones doe enioy: truelie thys ſpectacle ſo troubleth wiſemen which are out of the Church, that they fall into doubt of Gods prouidence. For ſo *Cicero*, in his third booke *De natura Deorum*, brings in *Telamon* ſpeaking. *Telamon in one verſe hath filled vp*

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the whole place, why the Gods doe not regard men: for if they care for men, it may goe well with the good, & euill with the euil, which now is not ſo. And a little after, he ſayth: *So as neither houſe nor Common-wealth, ſeemeth by any order or diſcipline to be appointed, if therein neither appeared any rewards for wel dooing, nor puniſhments for ſinnes. So doubtles is there no gouernment of the Gods ouer men, if therein be no difference betweene the good and euill people.* The tyme ſhould ſoone fayle me, if I would rehearſe the complaynts of *Cato, Pompey*, and other wiſe men, touching the confuſion of euents, and inequalitie of fortune. And yet are not the *Ethnicks* or Heathen men, onely thorowly troubled with theſe cogitations, but alſo euen great perſonages in the Church, doe confeſſe that they are vexed with the ſame. As *Habacucke* the Prophet, chap. 1. ver. 13. cryeth out: *Wherfore dooſt thou looke vpon the tranſgreſſors, & holdeſt thy tongue: when the wicked deuoureth the man that is more righteous then he?* For the which cauſe, to the end the Church may wraſtle and get out of the ſtormes of doubtings, this Pſalme ſetteth downe, not only precepts of gouernment in life and vocation, but alſo moſt ample promiſes pertaining vnto this life, and to the lyfe which is to come.

Moreouer, it addeth threatnings, which are the moſt aſſured prophecies of the ruine and deſtruction which ſhal light vpon the vngodly ones. The ſumme of the precepts is thys. Be obedient vnto God in priuate life, in thy calling and in miſeries, and craue of him gouernment and defence. If thou followeſt thys rule as a guyde, the thing it ſelfe ſhall ſhewe that thy labour ſhall not be vaine, but ſhall profite thy ſoule, & the Church which ſhall worſhippe God world without end. The promiſes often and much repeated in thys Pſalme, may enflame in vs fayth, inuocation, and hope of diuine helpe and wholeſome euents in our enterpriſes. Laſtly, the threatnings and notable deſcriptions touching the tragicall deſtruction of the vngodly ones, may ſtirre vs vp to the feare of God.

The Psalme and exposition *thereof.*

Verse. 1. Frette not thy selfe because of the vngodly: neyther be thou enuious against the euill dooers.

Verse. 2. For they shall soone be cut downe like the grasse: and be withered euen as the greene herbe.

IN the first verse is no iust or righteous indignation forbidden vs against filthines. For all men ought to burne or be enflamed with thys zeale or displeasure: but impatience or murmuring is heere condemned, which riseth in beholding another mans felicitie, and in feeling our owne calamities. For many are so offended with the prosperitie of the vngodly ones, and with the miserable outward state of the true Church, that they doubt not to vse these wordes, and that in often speeches. Iob. 2. verse. 9. Doost thou continue yet in thy vprightnes? Blaspheme GOD, and die. The Prophet heere therefore, will haue this vniust anger to be suppressed and extinguished, not with Medeas medicine made of Prometheus blood, but with acknowledgement of the will of God, & with hope of deliueraunce in time to come. For God wil haue his Church subiect to persecution, for many causes which are in more plentifull doctrine recited. Furthermore, sure it is, that there shall remaine a full & perfect deliuerance of the Church, when all the vngodly ones shal be cast away into euerlasting torments. And what if the godly ones in thys life obtaine deliueraunce, or surely mittigation of theyr myseries, & by like rule, the Tyrants of this world haue tragicall endes? Thys doctrine may be notably manifested by ỹ example of Ieremy,

Chapter

Chapter 12. 1. Ieremie for forty yeeres space and more, was tossed with great calamities. For he was cast into prison, and oftentimes carried to punishment. In the meane time, Zedechias that vngodly King of Iuda, and Apryes the most proude Tyrant of Egypt florished, whose insolencie was such, that he sayd, That neyther any God nor any man, was able to take hys kingdome from him. And though Ieremie sometimes felt the flames of impacience in himselfe, whē he looked into thys diuersity of fortune, yet he vanquished indignation, considering that by the wil of God he was subiect to persecution, and that a little after, the vngodly ones should fall headlong into present and euerlasting punishments. Vnto thys his consideration, the euent aunswered according to the rule. Ieremi. 20, 1. 26, 7. 37, 12. 38, 1. 40, 1.

Ad generum Cereris *sine cæde et vulnere pauci,*
Descendunt Reges, et sicca morte Tyranni.

In English thus,

Vnto Dame *Ceres* sonne in law,
fewe Kinges goe down we see:
From death and wounde, or Tyrants with
a dry death scape scot-free.

For both Apryes was strangled to death by an obscure and base fellow named Amasus, as Herodotus writeth, lib. 2. And also Zedechias in the eleuenth yere of his raigne, was not only the beholder of hys childrens death, but hee himselfe also with hys eyes put out, was carried away into Babilon, and kept in prison euen till hys dying day, as Ieremy witnesseth, chap. 52. And although Ieremie was slaine in Egypt, eyther of the Iewes or of Apryes, whose destruction hee had prophecied: yet was his death precious in the Lords sight: first, because he yeelded hys spirite vnto God, in true acknowledgement & calling vpon hys sonne Christ, and in midst of death felt consolation, which is the beginning of eternall life. After that, because he honoured God with his obedience, and bare witnes of the doctrine which he had so many yeeres published euery where. Last of all, because through death hee passed

vnto that life which is onely to be called a lyfe. I hope that out of theſe which I haue heere ſaid, there is no difficult meaning of thoſe two verſes, which as it were in the Porche of a moſt beautifull building, are placed like two golden pyllers.

Verſe. 3. Put thou thy truſt in the Lorde, and bee dooing good: dwell in the Land, & verily thou ſhalt be fed.
Verſe. 4. Delight thou in the Lord, and he ſhall giue thee thy harts deſire.

Hée addeth vnto the precept of taming and repreſſing impacience, the doctrine of fayth, which is the ouer-commer of the world, that is, of opinions and affections in this corrupt nature: for although reaſon can bridle the outwarde members, and in place gouerne the motiue part, that it may containe it ſelfe within the limits of dutie, yet without faith there is no true patience in our harts, exempt or voyde of ſimulation. Therfore S. Paule, Rom. 8. byddeth vs To mortifie with the ſpyrite, the deedes of the fleſh. verſe. 9. That is, not only with philoſophicall moderation, which is the Miſtreſſe of diſcipline, but rather with feare of God, fayth, prayer, and other motions ſtirred vp by the holy Ghoſt. But I return to the Pſalme, which ſayth: Put thou thy truſt in the Lord, that is, the confidence of the godly ones cleaueth not vnto humane helps, nor to the fauours of the common people, no nor yet to the good will of mighty perſonages or frendes, ſeeing al theſe things are mutable in nature, & are ſone turned out of theyr eſtates, but this ſetleth her ſelfe in God, whoſe mercy is euerlaſting and immoueable, and whoſe power is infinite, as els where often I haue ſayd in expounding the Pſalmes. Thys confidence firſt ſhyning forth, let the godly ones then doe the duties of theyr vocation diligently, And walke in this worlde, ſoberly, iuſtly, and godly, as S. Paule ſayth, 2. Tim. 12.

And if with a ſound religion and good conſcience, they may remaine in theyr eſtate, let them not departe therefrom, nor procure themſelues without neceſſary cauſes, miſeries and banishments.

banishments. And if at all for iuſt cauſes they muſt nedes be tollerated or borne of them, let them ſuſtaine or fede themſelues with fayth, that is, let them beleeue that GOD is the poynter out of dwelling places, and that he will giue them other meane habitations, according to that saying of Chriſt. Iohn, 14. 2. In my Fathers houſe are many dwellings. I know the laſt particle (and thou ſhalt be fedde,) is and may be applied vnto a mans lyuing, honeſtly gotte with his labour, and I do not diſallow that meaning. But if any man had rather vnderſtande thys little clauſe (and thou ſhalt be fedde,) touching confidence in Gods helpe onely, with that I do not greatly contend. It followeth, Delight thou in the Lorde, as if he ſayd: A great nũber of men ſeeke nothing but pleaſures, and theyr inſtrnments. But let the godly ones delight themſelues in the Lord, and in his moſt ſweete promiſes: for the woundes of the hart cannot be healed but with confidence repoſed in God, who promiſeth, That he dwelleth with the cõtrite and humble ſpyrite, to comfort the meeke ſpyrite and reuiue the broken in hart. Touching that which is added, (And he ſhall gyue thee thy harts deſire.) Let that be vnderſtood in the ſence or meaning whereof S. Iohn ſpeaketh. 2. Iohn, 5, 14. This is the confidence which wee haue in God, that whatſoeuer we aske according to his will, he heareth vs. In this saying, S. Iohn warneth vs, that wee craue no thing by God prohibited. As Dauid prayed not vnto God, that he wold take away Vrias, and yet in the world theſe peticions ryſing of euill affects, are moſt vſuall: but the godly ones beeing admoniſhed, let them know, that theyr peticions ought not to be contrary to the cõmaundements of God For all things which are not contrary or againſt the precepts of God, and are neceſſary for this life, may in godly manner and rightly be aſked, and are to be aſked of God.

Verſe. 5. Commit thy way vnto the Lord, and put thy truſt in him: and he ſhall bring it to paſſe.

Verſe. 6. Hee ſhall make thy righteouſnes as cleere as the light: and thy iuſt dealing as the noone day.

The fable mencyoning of the potte with Honny and the Huſbandman, is well knowne, vnto whom God had granted to aſke of him cõuenient ſeaſons or times for his buſines: whereby mans wiſedome is laughed to ſcorne, which without fayth will ſeeke for all things. For it is mans part faithfully to keepe hys calling, & thoſe dangers or meanes which by our aduiſement or circumſpection we cannot ouerrule, thẽ to commend vnto God, and by faith in him, to looke for gouernment from him of things vnknowne to vs, and as in this place thys Pſalme ſayth. Commit thy way vnto the Lord: that is, acknowledge thou, that thy way and vocation cannot by mans diligence be ruled, but we haue neede of Gods preſence and helpe in ſuch our great infirmitie, and amongſt ſo ſharpe and cruell ſnares of the deuill, finally in ſo great a burden of buſines and dangers.

Touching theſe matters, Moiſes well conſidering, cryeth out in the 33. of Exodus, verſe 15. thus. If thy preſence goe not with vs, carry vs not hence. And Ieremie conſidering no gouernment to be happy without God, ſayth: I know Lord, that the way of man is not in him ſelfe, neither is it in man to walke and to direct his ſteppes. chap. 10. 23. So wee meaſuring the difficulty and greatnes of daungers both in our lyfe and vocation, let vs caſt our way vpon the Lord, and let vs craue to be gouerned of him. If we yeelde and obey vnto thys precept, we ſhall finde, that the cauſe of the Church ſhall be the Conquerer. As when the Iewes were deſtroyed, the doctrine of the Apoſtles dyd gather vnto GOD an euerlaſting Church.

Verſe. 7. Hold thee ſtill in the Lord, and abide patiently vpon him: but grieue not thy ſelfe at him, whoſe way doth proſper, againſt the man that dooth after euill counſels.

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Lyke as the nert verſes going before, admoniſhed vs of obedience in our vocation: ſo thys notable verſe enioyneth vs vnto ſuffering of afflictions, (which he calleth, Holding ſtyl, and abyding patiently,) agreeable vnto the will of God. Dauid lyuing in exilement, prayed vnto God that hee might be brought againe to hys Kingdome, and was therewith prepared vnto obedience: hee ſeeketh to obey the will of God, yea though he be not at all brought againe. And yet caſteth hee not away fayth in the forgiuenes of his ſinnes, neyther doth he preſcribe a meane vnto God: no, hee had rather not be brought backe againe, if hee might thereby deliuer hys ſonne from euerlaſting death, then ſo to be brought again, as thereby his ſonne, and a great multitude of his Cittizens, ſhoulde be caſt away into euerlaſting deſtruction. This manner of deliueraunce more greeued Dauid then the loſſe of hys Kingdome. But hee knewe that hee muſt obey God bringing him backe againe, and he acknowledged the wrath of God againſt hys own and hys ſonnes ſinnes, in thys greatnes of his ſons puniſhment. This example puts the godly ones in remembrance what things the exerciſes of fayth are, touching which it is heere ſayd. Hold thee ſtill in the Lord, and abide patientlie vpon him. That is, let thy will be prepared to ſuffer perſecution, yea though by & by deliueraunce come not to paſſe, and let hym not preſcribe God a meane. It is a wonderfull precept, and agreeth with the ſaying of Eſay. 30. verſe. 15. In quietnes & in confidence ſhall be your ſtrength. What quietnes then is that? Firſt obediently to ſuffer aduerſities laid vpon thee. Nert of all, not to buſie thy ſelfe beiond thy vocation. Thirdly, not as mans diſtruſt was wont to runne hether and thether, ſeeking diuers ſuccours, and amongſt them ſome vniuſt meanes, or without a right order: like as the Kings of Iuda, ſometimes enclyned themſelues vnto the Egiptians, ſometimes vnto the Syrians, & ſometime to others, beeing intangled in fooliſh confederacies, & afterwards were compelled to follow other furies. Againſt this impacience and running hether & thether to ſeeke ſuccours without iuſt order,

are opposed these words. Hold thee still in the Lord, & abide patiently vpon him: that is, in a good cause be of a quiet mind, and looke for helpe from God, and if any thing come to passe otherwise, it were better yet to suffer aduersities, then in vnhonest enterprises to blemish a good cause. But experience sheweth, that all these thinges are more soner spoken then done. Therefore God is to be prayed vnto, that he wold create a newe hart in vs, and that he wouldde renue a firme spyrite within vs: and that he would not take his holy Spyrite from vs: but confirme vs with his principall Spyrit. That he beeing our helper, we may both desire and be able in aduersities to hold vs still in God, and shew our selues tractable and obedient vnto him.

Verse. 8. Leaue of from wrath, and let goe displeasure: frette not thy selfe, els shalt thou be mooued to doe euill.

Verse. 9. Wicked dooers shall be rooted out: and they that patiently abide the Lorde, those shall inherite the Lande.

Hée repeateth the first proposition, as it hath vsually béen done in all writings, and vnto this he annexeth a new rule: What auaileth it (sayth he) alwaies to be angry, and vehemently to be vexed in minde, when by impatience sinnes are heaped vp, which are contrary to the feare of God, and to the confidence of his diuine helpe, and which do horribly deface a good cause. For impatient persons, diuersly do fall into destruction: they are angry with God, they seeke for helpes
1.Sam.28.8. which are forbidden, like as Saul consulted with the woman Witch. Let vs therefore performe patience and sufferaunce, not onely for the commaundement of God, but also that manifold sinnes and offences may be auoyded, which were wont to accompany impacience.

The nynth verse containeth promise and threatning, which may be more manifested by examples of the whole history of the

the world. Noah was preserued in the Deluge, when Caines posteritie was destroyed. Gen. 6. 18. The Israelites enioyed the Land of promise, when the Cananites were ouerthrowne. Iosua, 21, 44. After Saules death, Dauid with his posteritie, remained in possession of that Kingdome. 2. Sam. 2. 4. When Sedechia was dead in the prison, Iehoiachim who had made a voluntary yeelding of himselfe, his Citty, and certaine thousands of the Cittizens, was by Euilmerodach aduaunced into the royall throne. Ierem. 52. 31. & 32. Hys Nephewe Zorobabel by King Cyrus his graunt, brought the people out of Babilon into his Countrey, and was a restorer of the Temple of Ierusalem, and of the policy of the estate. 1. Esdras, 2, 1. 3. Esdras, 3, 2. But to let passe other longer recitall, I come now to the verse following.

Verse. 10. Yet a little while and the vngodly shall be cleane gone: thou shalt looke after his place, and hee shall be away.

All our life long is full of examples, but now wee will be content with the example of Valence the Emperour. Valence was a fauourer of the Arians opinion, and exercised great crueltie against those Preachers of the Churches then beeing of right and sound opinions. Therefore within a while after he smarted for his sinnes, and ỹ in the battaile of the Gothes: for beeing in that fight slaine with a shaft shotte at him, and beeing carried into a Countrey cottage, not farre from Constantinople, when the Gothes inuaded that place, and with sword and fire made hauocke of all, hee was there burnt, together with his lodging place also. Anno. Chr. 382. Eutro. lib. 12.

Verse. 11. But the meeke spirited shall possesse the earth: and shal be refreshed in the multitude of peace.

Thys verse agreeth with the saying of Christ, Math, 5, 5. Blessed are the meeke, for they shall possesse the earth. The

moderation which Scipio vsed was a great honour to him, who whē he might easily haue suppressed with force of Armes the vniust cauellings of the Tribunes, yet had he rather depart out of the Cittie quietly, then without necessity to make any vproare in the Common wealth. But farre greater honor is the mildnes of Dauid vnto him here, tollerating many and great iniuries at Saules hands: who gaue Dauids wife vnto another man, and banished him and his Parents out of hys Countrey, slew his Priestes for his sake, and with a great hoast of men persecuted hym, to take hys life quite away frō him. For although Dauid might with great iustice haue slaine Saule: yet with a meruailous moderation he spared him, least he shold be the author of putting Kings to death amongst the people of God, which thing others afterwardes by ambicion had performed. Of this vertue such fruite he reaped, that hee became heyre of the Land of Canaan, and after hys enemies were conquered, hee refreshed himselfe in the multitude of peace.

Verse. 12. The vngodly seeketh counsaile against the iust, and gnasheth vpon him with his teeth.

Verse. 13. The Lord shall laugh him to scorne: for he hath seene that his day is comming.

Verse. 14. The vngodly haue drawne out theyr sword, and bent theyr bow: to cast downe the poore and needie, and to slay such as be of a right conuersation.

Verse. 15. Theyr sword shall goe through their owne hart: and theyr bow shall be broken.

These verses shall more plainely be perceiued or vnderstood, if we consider the history of Antiochus Epiphanes. This
1. Mac. 6. 1. 2. 3. 4. most cruell Tyrant, hauing had repulse from the siedge of Persepolis, when hee had brought againe his affected Armie of Souldiours through Babylon, (and in hys iourney as hee went, had receiued tydings of the vnfortunate battels which hys chiefe Captaines had fought in Iudea,) first fell into vehement

hement ſorrowes of minde, and afterwardes into horrible greefes of body, beeing conſumed with a moſt cruell diſeaſe in hys guttes and inward parts. And yet beeing made neuer the more milder for all thys, hee alſo conceiued greater hatred againſt the Iewes then he did before, whoſe Citties, and ſpecially Ieruſalem, he had determined at hys returne into Iudea, to lay flatte with the ground, and deſtroy all the whole Nation. But as he paſſed more haſtily in hys iourney, beeing caſt out of hys Waggon wherein he was carried (ſick as hee was) ſo forcibly he was throwne to the ground, that ẏ greefe of his ſicknes increaſed, and his inward parts filthily rotting, hys very fleſh all hys body ouer was couered with Wormes moſt horribly ſtincking, tyll at length after his intollerable torments, acknowledging Gods vengeaunce, he ended his life therein.

Verſe. 16. A ſmall thing that the righteous hath: is better then great riches of the vngodly.

I will hereunto annexe the words of D. M. Luther, expounding the 26. chap. of Geneſis. It is a common ſaying in all Countries, *Male parta male dilabuntur*. Euill gotten goods are euill conſumed. *De male quæſitis, non gaudet tertius hæres*. Of Lands euill purchaſed which be: No third heyre them enioyes we ſee. And yet we ceaſe not to rake and take by falſe meaſure, falſe weights, and all kindes of deceits. I my ſelfe after I had entred the xx. yeere of myne age, (for before that tyme, a man hath no perceuerance nor vnderſtanding in matters of the world,) and after that, when I was xl. yeeres old, I ſaw many catchers, greedy perſons and Vſurers, who whē they had raked and ſcraped great riches together, could ſcarce enioy them xxx. yeeres. Let him therefore which is godly, be content with a meane, and let hym vſe and enioy the ſame wyth hys wife and children, and abſtaine from vniuſt gaine. The ſame thing do the hiſtories and bookes of all Nations teach, that it is much better for a man to liue honeſtly, with one or two portions of money honeſtly gotten, then with ma-

nie thouſands filthily goſten with the iniury of other men.

And I haue heard an hiſtory worthy the memory of a certain honeſt and good Cittizen, who when in the marrying of hys daughter he was about to appoynt her a dowery, ſayd to hys Sonne in law: Loe heere I giue thee thirty peeces of golde, which I haue gotten godlily and honeſtly, without iniurying or beguiling any man. Thys dowery would I haue accepted as well as thirty thouſand peeces of gold. For God bleſſeth well gotten goods, ſo as one ſuch halfe peny, ſhall more profit a man then a Gilderne of the greedy catcher or vſurer.

Verſe. 17. For the armes of the vngodly shal be broken: & the Lord vpholdeth the righteous.

Verſe. 18. The Lord knoweth the dayes of the godly: and theyr inheritance ſhall endure for euer.

Verſe. 19. They ſhall not bee confounded in the perrilous time: and in the daies of dearth they ſhall haue enough.

Verſe. 20. As for the vngodly they ſhall perriſh: and the enemies of the Lorde shall conſume as the fatte of Lambes: yea euen as the ſmoake shall they conſume away.

I will not adde vnto euery verſe long expoſitions, but I will be content with the repetition of D. Luthers wordes, which are extant in hys 360. caputary vpon the 36. Chapter of Geneſis. Let vs therfore giue our endeuour that rather we adioyne our ſelues vnto ſuch as are poore & in heauines, which haue the promiſes of God: then vnto the vngodly ones, who though they floriſh for a while, yet are they at length ouerthrowne and deſtroyed. But the godly ones which are for a tyme oppreſſed, haue aſſured ſauegarde and conſolation in God, who is preſent, and vpholdeth the afflicted ones, mittigateth miſeries, and ſhall againe rewarde his ſilly flocke eſcaping out of miſeries, with glory and life euerlaſting. And let vs not be any thing diſcouraged, though we muſt ſuffer great

labours

labours and calamities, but let vs beleeue aſſuredly that the ſonne of God, our Lord Ieſus Chriſt, is the preſeruer & guide of all that labor and are heauy laden in the world, as hee hath promiſed. Math, 28 20. I will be with you vnto the ende of the world. Thus farre Doctor M. Luther.

Verſe, 21. The vngodly borroweth and payeth not againe, but the righteous is mercifull and liberall.

Verſe. 22. Such as be bleſſed of GOD ſhall poſſeſſe the Land: and they that be curſed of hym ſhall be rooted out.

A contrarietie of the godly and vngodly perſon. The godly man lendeth not onely without vſurie, (yet reſeruing ẏ bonde to haue the principall repayed) but alſo according to the maner of his abilitie giueth almes, and reioyceth in this duety, according to that ſaying: The Lord loueth a cheereful giuer. 2. Cor. 9. But the vngodly man, in his bargaines is vniuſt, and doth not performe duties whereunto he is bound, eyther according to the Law naturall or ciuill. For it is onely farre from him that he wil deale his goods vnto the poore: or that he wil pay his debt as he is bound by ciuill order. Therfore like as the godly ones by the bleſſing of God giuen thē are heyres of the earth: ſo contrariwiſe, the vngodly ones by the curſe of Gods owne mouth, are vtterly rooted out from the earth.

Verſe. 23. The Lord ordereth a good mans going, and maketh his way acceptable vnto himſelfe.

Verſe, 24. Though he fall, hee ſhall not be caſt awaie: for the Lord vpholdeth him with his hand.

Let vs not reade theſe promiſes with trifling minds, but let vs apply thē to ſome vſe in euery our vocation, & in al our actions & dangers: but let vs daily ſighing, ſay with Ieremie, cap. 10.23. I know Lord, that the way of man is not in himſelf, neyther is it in man to walk & to direct his ſteps. I know we can

not through our alone dilligence eschew all offences, I know mens actions are not prosperous, except thou Lord dost helpe them. For no man can take any thing vppon himselfe, except it be giuen him from aboue. Iohn 3. verse 27. Therefore Eternall God, Father of our Lord Iesus Christ, Creator, Preseruer, and Helper of all things, with thy Sonne our Lord Iesus Christ, and with thy holy Spirite, thou that art wise, good, mercifull, and a mightie Iudge, I beseech thee haue mercie vppon mee for thy Sonne Iesus Christes sake, whom thou wouldest haue to bee a Sacrifice of redemption, a Mediator and Intercessor for vs, by thy wonderfull and vnspeakeable prouidence Sanctifie and gouerne mee with thy holy Spirite, in the acknowledgement and worshipping of thee, in all my businesse both publique and priuate: Make me a vessell of mercy, and a sound instrument, lyke as in thy promises thou hast commaunded vs to craue of thee. Math. 7. Aske and yee shall haue, verse 7. And because it is thy good pleasure, to haue thy power manifested in our infirmitie, as thou hast sayde, Psalm; 8. Out of the mouthes of very Babes and sucklings hast thou made perfect thy praise. verse 32. Againe, 2. Cor. 12. My power is made perfect, euen in infirmitie. verse 9. Such a kind of calling vpon God, more adorneth the most ample promise of thys Psalme, than a long declamation dooth in any wise.

The next verse following, Though he fall he shall not be cast away, &c. may be vnderstood two wayes. First touching the offences of the holy ones. Next, touching their calamities: For oftentimes, yea daily do the holy ones erre or goe astray, as sometimes they offend in their enterprises, and sometimes are ouercome with euill desires. Therefore this verse affirmeth, that the holy ones are not cast away from God, for such offences, if so be they returne vnto God, acknowledging their sinnes, and with vnfeigned sorrow do craue his promised reconcilement. Much lesse then are the holie ones cast away from God, by reason of their calamities, as reason dreameth: For although Iohn Baptist, Paule, and such others were put to death, yet they knew that God had care of them, and that

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the end of their calamities ſhould bee glorious, as in an other place is more plentifully declared.

The laſt particle, The Lord vpholdeth him with his hand, hath great affinity with the Hiſtorie, which is recited in the 14. of S. Mathewe, verſe 31. For like as S. Peter walking in the Sea, and by reaſon of the infirmitie of his fayth, beginning to ſincke, was not forſaken of Chriſt, but was vpholden by the hand of the Lord: ſo wee ſilly ſoules, are not ouerwhelmed with the floods and ſtormes of this life, for the Lord holdeth forth his hand to ſaue vs.

Verſe 25. I haue beene young, and nowe am old: and yet ſawe I neuer the righteous forſaken, nor his ſeede begging their bread.

The next verſes before, admoniſhed vs of our vocation, which cannot be gouerned without the helpe of God. In this he comforteth the godly ones, by his example, that they be not careful for liuing, lodging, and other aſſiſtant meanes of their vocation. The thing it ſelfe ſheweth, that men ſeeke with greater care, thinges which may do the body good, than the things which ſet forth Gods glorie, and pertaine to the ſoules ſaluation: Therefore the Poet cryeth out, ſignifying what the manner of ſuch men are.

O Ciues, Ciues, quærenda pecunia primum eſt,
Virtus poſt nummos.
O Cittizens, Cittizens, for money firſt ſeeke you;
And after money then ſeeke for vertue.

This common diſeaſe of all mankind that he may heale, he ſetteth downe his owne example, and by all affirmation heere confirmeth that the godly ones ſhall neuer lacke liuing. For ſeeing God can giue vs greater benefites, wilt thou wauer, doubteſt thou, or wilt thou by no meanes beleeue, that he will alſo giue vs a ſlender or very little remnant of ſo great benefites: Let vs therefore bee aſhamed of our diſtruſt, whereby

we are carefully troubled nights and daies for meate, drinke, and other corporall benefits: as if the fountaine of Gods bountifull goodnes, were become dry, without liquor or iuyce. And although godly mens children are oftentimes punished with pouerty: yet, no man calling vpon God, and diligently and faithfully endeauouring himselfe to liue in his vocation, perrisheth for lacke of foode or sustenaunce.

Verse, 26. The righteous is euer merciful and lendeth: and his seede is blessed.

Verse, 27. Flee from euill, and doe the thing that is good: and dwell for euermore.

Verse, 28. For, the Lord loueth the thing that is right: hee forsaketh not his that be godly: but they are preserued for euer.

Verse, 29. The righteous shall be punished: as for the seed of the vngodly it shall be rooted out.

Verse. 30. The righteous shall inherite the Lande, & dwell therein for euer.

Although these often repeticions of the same promises, were wont to seeme trifling things to many men: yet let vs giue God the thankes that he healeth our doubting, in saying the same words touching the selfe same purposes, and dooth confirme vs: so as we may beleaue, Gods will is euen to the very same effect that his promises do pronounce vnto vs. For it cannot bee but that this is the vnchangeable will of God, which the same forme of words so often declareth. Let vs not therefore with a certaine lothing and fulnesse, be estranged frō thys repetition, but let vs confirme our fayth in vs, when we reade the promises more often sounding into our eares. In the little verse, Flee from euill and doe good: is the vniuersal iustice prescribed, which eschewеth things forbidden, and performeth the commaundements. And the Græcians do rightly distribute iustice vniuersall, saying: Iustice is the eschewing of vices, and endeuour vnto well doing. The other particles,

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by reaſon of theyr notable perſpicuitie, nede no longer expoſition of them.

Verſe, 31. The mouth of the righteous is exerciſed in wiſedome: and hys tongue will be talking of iudgment.
Verſe, 32. The Lawe of God is in his hart: and his goings shall not ſlyde.

Like as the mindes of vngodly perſons are full of Idolatry, and the tongue full of blaſpheimie: ſo the mindes of godly men are addicted to the woꝛde of God, and theyꝛ tongues ſpꝛead the acceptable pꝛayſe of GOD. And (leaſt any man thinke, that godlines conſiſteth in the knowledge & vtterance onely,) by and by he addeth, The Lawe of hys God is in hys hart: as if he ſayd: The mindes and tongues of the godlie ones, doo not onely honour God, but alſo in theyꝛ harts dwelleth the holy Ghoſt, which feruently kindleth true inuocation, loue, and other vertues agreeing with the Law of God. And although they cannot eſchew all offences: yet in their confeſſion of the true doctrine, the godly ones are of minde, mouth, and members conſonant, and cannot be remoued out of their places, accoꝛding to the verſe. viz.

Vt rupes vaſtum quæ prodit in æquor,
Obuia ventorum furiis, expoſtaque ponto
Vim cunctam, atque minas perfert, cælique mariſque:
Ipſa immota manens.

Like as the Rock which in maine ſea forth ſtandes,
Meetes euery where with furious winde and waue:
And bides all force of wether, ſea and ſandes,
It ſelfe (yet ſtedfaſt) doth remaine and ſaue.

Foꝛ neyther are they ouercome with hope, oꝛ quailed with feare, ſo as they goe not a nayle bꝛeadth from the rule of the true doctrine. Of this conſtancie our age hath ſeene a notable and wonderfull example, in Iohn Frederick Duke, Elector of Saxonie.

The xxxvij. Pſalme, and expoſition thereof.

Qui ſtetit impauido confeſſus pectore Chriſtum:
Et media inter vincula damnauit dogmata dira Papæ.

Who ſtood with cheerefull valiant mind,
confeſſing Chriſt, his hope:
In priſon and condemned the cruell
doctrines of the Pope.

Anno. chri. 1547. Ioh. Sley. lib. 19. pag. 577.

Verſe, 33. The vngodly ſeeth the righteous, & ſeeketh occaſion to ſley him.

Verſe. 34. The Lord will not leaue him in his hand, nor cõdemne him when he is iudged.

Athanaſius Biſhop of Alexandria, was baniſhed of the Arrians, anno. chr. 341. Ruf. 1. Ammianus. lib. 15.

Theodoretus in hys ſecond booke, reciteth the hiſtorie of Athanaſius, which is able with better light to expreſſe theſe verſes then any long coment vppon the ſame. Conſtantius Sonne of Conſtantine the Emperour, ſurnamed the great, was ſo bewitched with the illuſions of Arius his opinion, that he ſette on worke one Sebaſtian a certaine Lieuetenant of Souldiours to ſlay Athanaſius. What time then the Lieuetenant had beſiedged the Church wherein Athanaſius was, and had preſently purpoſed to kill that man of God, Athanaſius yet by merualous meanes was preſerued. For he paſſed quietly through the midſt of the hoaſt of thoſe Souldiers, cuẽ by the Lords good leading, and was not knowne of any man: of which thing he himſelfe witneſſeth the trueth in the Appologie of his baniſhment. For the Lord knoweth a thouſand waies, wherby he may deliuer his ſeruaunts from out of the Hunters ſnares. For eyther he brings a darknes vpon the enemies that they ſee not that which they ſee, or at hys good will and pleaſure the very Tyrants mollifie theyr harts, eyther els by other meanes which are innumerable, hee ſaueth and deliuereth hys ſeruaunts from deſtruction. Therefore let vs, truſting in this moſt ſtrong and firme defence, conſtantly performe our dutie, and let vs not be diſcouraged with feare of ſnares, ſo that we the leſſe adorne or ſette forth our vocation in ſpeaking or doing thoſe things that are holy.

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Moreouer, becauſe the godly ones are moſt bitterly accuſed by the crew of Epicures and Hipocrites, and are condemned both of hereſies and alſo of mœuing ſedition, this Pſalme affirmeth it ſhall come to paſſe, that God ſhal and wil defend vs againſt vniuſt accuſations, and ſhall ſtrengthen or ſtay vs frœ and ſafely deliuered in iudgement. And that I may omit other examples of thys promiſe, Athanaſius bœing in very dœde often ſlaundered with grœuous crimes, ſo purged himſelfe, that he not onely perſwaded the Iudges, but alſo ſhewed and declared his innocencie, as it were euen layde before theyr eyes. And in this behalfe, hee was a man endued with ſpeciall and chœfe felicitie. For certainlie, his manifold and mighty enemies could not approue by him, no not ſo much as any one lewde fact which he had done.

Verſe, 35. Hope thou in the Lord, and keepe his way, and he ſhall promote thee, that thou ſhalt poſſeſſe the land: when the vngodly perriſh thou ſhalt ſee it.

Of all knowledges (that I may ſo ſay) the chœfeſt & greateſt is, to belœue thoſe things which are inuiſible, and to hope for thoſe things which are deferred: for as reaſon can not be led away from the beholding of things preſent, ſo is ſhe very impacient of delay. Then are theſe the proper marks of faith, namely, Fayth is the ſure knowledge of things not appearing, and the confidence of things to be hoped for. Heb 11.1, And although it be a very hard and difficult thing for a man when he hath loſt viſible helps, to ſetle himſelfe at peace in God, and to loke for Gods helpe, though it be deferred: yet muſt we learne thys policie in the Church, and our mindes muſt be confirmed, that they depart not, or ſlide away from God, nor do thinges againſt his commaundements, yea although hee helpe vs not preſently when we are oppreſſed. Let vs therfore daily craue of him, that God would encreaſe our fayth, and not ſuffer vs to be plunged into deſperation, after that we are at any time deſtitute of ſecond cauſes or helping meanes.

Verſe, 36. I my ſelfe haue ſeene the vngodly in great power, and florishing like a greene bay tree.
Verſe, 37. But I went by, and loe he was gone: I ſought him but his place could no where be found.

He deſcribeth with a notable picture, the felicity of the vngodly ones, and the ſuddaine ouerthrowe of theyr ſtate. In Poems ſuch like deſcriptions are read. viz.

Fortune is as brickle as glaſſe,
When she shineth she is broken a pace.

Alſo,

The change of man more eaſie is,
Then of the ſwifteſt flie that flies.

But thys picture heere by Dauid expreſſed, farre paſſeth all, which ſhall more moue vs, if vnto the ſame we ſhall compare the miſerable endes of the mightieſt perſonages, Saule, Hector, Priamus, Achilles, Aiax, Pompey, Cæſar, and innumerable others. Thoſe verſes are well knowne which Virgil hath of the moſt ſorrowful death of Priamus, which no man can well reade without ſighes or teares.

Aeneid. 2. lib.

Hæc dicens altaria ad ipſa trementem
Traxit et in multo lapſantem ſanguine nati,
Implicuitque comam læua, dextraque coruſcum
Extulit, ac lateri capulo tenus abdidit enſem.
Hæc finis Priami, fatorum, hic exitus illum.
Sorte tulit, Troiam incenſam & prolapſa videntem
Pergama, tot quondam populis terriſque ſuperbum
Regnatorem Aſiæ, iacet ingens littore truncus,
Auulſumque humeris caput, & ſine nomine corpus.

And ſpeaking theſe words ſtraight he drew
euen from the Altar there,
Him all begorde with his ſonnes bloode:
and ſo in trembling feare,
With his left hand he wraps his locks,
with right hand through his ſide:

A glittering ſword all drawne he did
vp to the hilts let glide.
Thys was the end of *Priams* fates,
thys end tooke him away:
When he had ſeene the Citty burnt,
and walles deſtroyed that day,
Which ſometime was the ſtately Prince
of people and lands I ſay.
In *Aſia* the carkaſe great,
lay groueling by the ſhore,
His head from ſhoulders hewed ſo
the corps was knowne no more.

In theſe verſes is ſette downe an example of a wicked man, caſt downe from his higheſt eſtate of honor, into moſt greeuous calamities.

Verſe, 38. Keepe innocencie, and take heede vnto the thing that is right: for that ſhall bring a man peace at the laſt.

Thys precept containeth the whole ſubſtance of the Decalogue or table of the commaundements: for innocencie is to be referred vnto the puritie of doctrine, and worſhipping ſeperated from error and Idolatry. Righteouſnes comprehendeth the vertues of the ſecond Table, namely vniuerſall and particuler iuſtice, chaſtitie, truth and other vertues. And there is added a promiſe of the end of them, which godlily and vndefiledly embrace religion, and in gouernment of their life and conuerſation, do eſchew iniuries, luſtes, lyings & other miſchiefes, contrary to the vertues whereof I haue ſpoken. Becauſe (ſayth he) it ſhall bring a man peace at the laſt. So in theſe our daies, God preſerued that godly Prince the Duke Iohn Frederick Elector, in his Campe in ſafety, and when he was taken priſoner, and afterwardes reſtored him at liberty to his moſt noble wife and children. And although peace is not in this life continuall: yet notwithſtanding after a while, Anno Chri. 1547. Iohannes Sleydan lib. 19. pages 577. & 578.

when we are raised from death, wee shall possesse peace and gladnes euerlastingly.

Verse. 39. As for the transgressors they shall perish together: and the end of the vngodly is, they shalbe rooted out at the last.

Verse. 40. But the saluation of the righteous commeth of the Lorde: which is also theyr strength in the tyme of trouble.

Verse. 41. And the Lord shall stand by them and saue them: hee shall deliuer them from the vngodly, and shall saue them because they put their trust in him.

I suppose there is no man so hard harted, stout, or stubborne, but he may be vehemently moued and stirred vp with incredible gladnesse, when he thinketh of this mercifull louing kindnesse of God, which appeareth and shineth not onely in sweetnesse, but also in plenty of diuine promises. There is not any father, be he neuer so milde of speach, which so often times putteth his Children in mind of hys promises made them, in communicating his goods and benefits vnto them, as GOD doth (often in this Psalme, and in other places of the Scripture,) repeate vnto vs, his promises of his presence with vs in our calamities, of hys helpe, and of his assured deliuerance.

Let vs therefore render thankes vnto God, who hath neither once nor twice manifested himselfe vnto vs, but often times repeateth those promises, and putteth vs in minde of them, and vseth most sweete and most louing woordes, which declare so much more force of loue towards vs, as he in euery thing performeth. But seeing both the Promise and Faith do beare themselues correlatiuely, not in vaine nor without cause is there a little clause added in the end, [Because they trusted in him] but it admonisheth vs, that wee do imbrace with fayth his promises, and apply them vnto vs: which thing when it shalbe so, the thing it selfe shall shew that they are not a vaine sound or vtterance of woords.

A Pſalme of *Dauid* for remembrance.

The XXXVIII. Pſalme.
Domine ne in furore tuo. &c.

The Argument.

NOt onely thys Pſalme but alſo others which containe the ſame argument, ſhall more eaſily be vnderſtood, if we conſider the three degrees of men: whereof the firſt is of the greateſt multitude of men, which liue ſecurely without griefe of conſcience, and feare not the iudgement of GOD: Such are all Epicures, which defile themſelues with manifeſt miſcheifes, and Hipocrites; puffed vp with perſwaſion of their owne righteouſnes. But when we ſhall conſider of this firſt degree of men, let vs beholde our ſelues, and the greateſt part of mankinde, which before it fall into puniſhments, liueth as yet without feare of Gods wrath, as in the firſt ſpeech vnto *Caine*, it is ſayd, *Thy ſinne ſhall lye ſtill till it be reuealed*. Gen. 4. 7.

The ſecond degree is of them, who being made aſtoniſhed with beholding the wrath of God, feele thēſelues to be accuſed & condemned by the Law: In theſe ſorrows, *Saule*, *Iudas*, *Ariſtobulus* King of the Iewes, *Theodoricus* King of the Gothes, and innumerable others, lye vtterly ouerthrowne. Anno. Clr. 527.

The third degree is of them, who beeing thorowly made aſtoniſhed, doo yet afterward heare the voyce of the Goſpell, touching free remiſſion of ſinnes: *Where ſinne hath abounded, grace hath ſuperabounded*. Rom. 5. verſe 20. Theſe when they beleeue they are receiued, for the Sonne of God his ſake, being rayſed vp with this conſolation, are deliuered from euerlaſting

death: as it is ſayde, *Being iuſtified by faith, we haue peace.* Rom. 5. verſe, 1.

By this diſtinction of theſe three degrees of men, which I haue recited, may this 38. Pſalme bee vnderſtood on thys manner; For *Dauid* himſelf by theſe three degrees of men, paſſeth forth in order: for, when he tooke away an other mans wife, & by ſubtiltie ſlewe her husband, hys mind being blind & ſecure, flattered him in hys furyes, & as yet felt not the wrath of God. But afterwards when he was rebuked of *Nathan*, & baniſhed
2. Sam. 11. 4. by hys ſonne, hee ſawe the greatneſſe of his ſinne, and felt God to be angry with hym, and that he was guilty of hys wrath, and of horrible puniſhments; And yet among theſe miſchiefes he wreſtles what he can, he ſupports himſelfe with conſideration of Gods promiſe, and his owne faith therein: hee beleeued hys ſinnes were forgiuen him, although they were heynous ſinnes, and that God had care ouer him, and ſo he reſted patiently in the preſence and helpe of God. So doe all the holy ones feele ſorrowes and conſolations in theyr conuerſions, in theyr daily prayers, and in great dangers and calamities of this life. And although ſorrow of conſcience in *Nero*, *Caligula*, and other the vngodly ones, is now and then very dull & dead: yet at length it is made fierce and ſharpe, and vtterly ſlayeth them, becauſe the Lawe is the iudgement of GOD, and vnto naturall ſorrowe, there commeth an aſtoniſhment, wherewith God himſelfe, (as it were with a thunder-clap,) quite ouerthroweth greeuous ſinners, as in another place it is ſayd: *In thy wrath thou ſhalt deſtroy them.*

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The Pſalme and expoſition *thereof.*

Verſe, 1. Put me not to rebuke (ô Lorde) in thyne anger: neyther chaſten me in thy heauie diſpleaſure.

O God eternal Father of our Lord Jeſus Chriſt, mittigate (ſayth hee) the terrors and puniſhments which I haue deſerued: correct mee O Lord, in thy iudgement, not in thy fury, leaſt I be brought vnto nothing. When thou art angry, thinke on thy mercy. Do not enforce all thy diſpleaſure againſt mée: caſt me not away among the veſſels of wrath, whoſe life is the way vnto eternall miſerie. Deſtroy me not, like as thou deſtroyedſt the Sodomites, and the Cananites, alſo Pharao, Saule, and innumerable others: but mittigate my ſorrowes, ſéeing thou art faithfull, and ſuffer not thoſe which call vpon thée in confidence of thy Sonne, to be tempted aboue theyr ſtrength. But there cannot be enough ſpoken, no nor yet thought, how many and what moſt feruent effects are in thys prayer. For it is an vnſpeakeable ſighing of the holie Ghoſt.

Verſe, 2. For thine arrowes ſticke faſt in me: & thy hande preſſeth me ſore.

It is a great miſery when a man is deuoured of wilde beaſtes in a ſtraite, or vpon a heape to be hewen in pæces of the Tormentors, like as the Turkiſh tyrants were wont after theyr victories atchiued (taking ſometimes moe, ſometimes fewer perſons out of the number of the captiues,) and

commaund that vpon a heape they ſhould be hewed in peeces. But theſe tortures and tormentings of mens bodies, are not to be compared with the arrowes and hande of God. For to be wounded with ſhafts taken out of the Quiuer of God, and to be caſt downe with the hand of God, is as much as to feele the higheſt degree of ſorrowes: namely, horrible & vnſpeakeable ouerthrow, rysing of beholding the wrath of God, which conſumeth all the ſtrength of nature, euen like a burning fire: and for a man to ſtriue with temptation of abiection, that is, to come into that conſideration, as though a man were forſaken and for euer vtterly caſt away.

There is a ſinguler emphaſis or force in the Pronownes: Thy arrowes; Thy hands; as if hee ſayd: I am not vexed or greeued as touching mine enemies weapons, which do not alwaies hitte or pearce whether they are aymed, but with a ſpeciall ſorrow am I vexed, as touching thy arrowes, which miſſe not much the marke, but make woundes in the heart, which by none other but by diuine helpe can or may be healed. I feare not the hand or force of the Aſſyrians or Paleſtines, againſt whom I am able to ſtretch foorth my hande or force, but I feare greatly thy hand or force, whō no power euer yet created could reſiſt, which caſteth downe all things, & brings them to nothing. Of thee therefore which haſt wounded, doe I craue helpe for my wound, ſeeing no man beſides thee, is able to pluck out of my hart, the arrowes which with thy owne hand thou haſt wrested. For as Iob ſayth, chap. 5. verſe, 18, Thou woundeſt and healeſt, thou ſmyteſt, and thy handes doe heale againe.

Verſe, 3. There is no health in my fleſh, becauſe of thy diſpleaſure: neyther is there any reſt in my bones, by reaſon of my ſinne.

That thing which in the nexte verſe before he ſpake figuratiuely, the ſame doth he now explane in proper words. The arrowes of God, are the feelings of Gods wrath, wherewith our

our harts are altogether oppreſſed as it were with a thunder-clap, like as Ezechias ſaid of himſelf, Like a Lion hath he brooſed all my bones. chap. 38. verſe. 13 And becauſe God being angry Is a conſuming fire, it ought not to ſeeme meruailous vnto any man, that with this burning fire, the ſtrength of his bodie may be conſumed, eſpecially ſeeing the ſame is the ſympathie or difference of the ſoule and body: euen as ſorrowes which are conceiued in minde, do eaſily redound or fall into the bodie. For like as Virgill ſayth touching anger. *Igneſcunt irę & duris dolor oſsibus ardet:* The ſparkes of anger kindle flame, and ſorrow in hard bones with the ſame. Euen ſo likewiſe, a great ſorrowfulnes ſpringing in feeling the wrath of God, enfeebleth both all the body and the very bones alſo. Deut. 4, 24 Heb. 12, 29

Verſe, 4. For my wickednesſes are gone ouer my heade: and are like a ſore burthen too heauie for mee to beare.

As if he had ſaid, I acknowledge the wrath of God againſt my ſinnes, and I tremble vnfainedly at the acknowledging of my blindnes and horrible lewdenes, with ſtubburne diſobedience. For the name of ſinne in the Church, ſignifieth more then in politicke Lawes, or in philoſophy. Alexander ſorrowed when Clitus was ſlaine, but he ſaw not the wrath of God. But Dauid ſorrowed becauſe hee offended God, and knewe that God was vnfainedly angry with his ſo great miſchiefes which he had committed. So in the Church, ſinne ſignifieth ſome thing offending God, wherewith God is vnfainedly angry, and that it is guilty and condemned by him. This wrath when it is perceiued or euidently ſeene, in that vnſpeakeable greatnes of ſorrowes, as in the 7. chap. Rom. it is ſayd, Sin is made ſinne mightily, that is, it is euidently ſeene to be guiltie and condemned: for the formall effect of ſinne (as the Logicians do argue) is guiltines, that is, from God being angry ordained vnto damnation. So that if you conferre the whole 7. chap. vnto the Romans, with this Pſalme, the meaning of this Pſalme ſhall be much more excellent.

Verse. 5. My woundes stinck, and are corrupt through my foolishnes.

Verse. 6. I am brought into so great trouble and misery, that I goe mourning all the day long.

Verse. 7. For my loynes are filled with a sore disease: and there is no whole part in my body.

Verse, 8. I am feeble and sore smitten: I haue rored for the very disquietnes of my hart.

Verse, 9. Lord thou knowest all my desire: and my groning is not hid from thee.

Verse. 10. My hart panteth, my strength hath failed me, and the sight of mine eyes is gone from me.

Seauen effects of humane humblings.

Like as before he spake as touching the causes of sorowes, namely of Gods wrath, and the multitude of his own sinnes: so now hee addeth an amplification taken from the effects of of such humblings or dieiections, which cannot be described in words. And the first effect is the corruption of his woundes, that is, the increase of his feares and sorrowes: for lyke as woundes when they beginne to putrifie, do procure a more greeuous sorrow, ioyned with a most filthy stench: so these spirituall wrastlings, haue they? most earnest action, & most bitter intention, wherein the godly ones are not far from desperation: and except God did mittigate this feruent heate, the godly ones should be plunged into eternall destruction. The second effect, is hys heauy going, which is not a faynednes of outward gesture but a signification of great & vnspeakeable sadnes. The third effect, is the scorching of hys loynes, that is, of ý part where the raynes are, which by natures course, haue more moysture and fatnes then any other part hath: therefore the burning of the raines, is no light signe or token of the order changed in mans body. The fourth effect, is aboue described, that is, a faintnes of the whole body & bones: for as ioy and gladnes sweetly moisteneth all the body: euen so great sadnes or heauines, consumeth the radical moisture,

and

and disturbeth the temperament of the body. The fift effect, containeth violent motions of the hart, such as are ỹ melting and brosing of the hart in peces, also the panting or feare-fulnes of the hart. Of these motions do the Phisitions dispute more precisely. The sixt effect, is an vnspeakable sighing, which is gouerned and helped by the holy Ghost, as in Rom. 8. it is sayd: The Spirite it selfe maketh request for vs, with sighes which cannot be expressed. verse, 26. The seauenth and last effect, is a dimnes brought vnto the eyes: for as in ioy and gladnes, the eyes do see light and colours more clearly, so in heauines, darke dimnes, and as it were a certaine night, is brought vnto the eyes.

Verse. 11. My louers and my neighbours did stand looking vpon my trouble: and my kinsemen stood a far of.

These sorrowes and feares, do the forsaking and periury of frends very greatly increase: for there is nothing so fraile and flexible, as is the will and motion of freendes towards vs. Therefore sayth Plato, *Amicus est animal cuius natura facile mutatur.* A friend is a creature, which soone changeth in nature. And the Poet sayth, *Omnia vertuntur, certe vertuntur amores,* All things changed bee, so changed are our loues truely. Wherefore, seeing mens mindes are mutable, let vs not attribute too much vnto frendes, but according to the saying of Bias, Let vs loue as we may hate, which ought to be vnderstood in a meane, and not cathegorically. Loue as thou wouldest hate, that is, consider that mens mindes may be altered, and a man may erre or faile of other mens good lykings, forasmuch as the secretes and depthes of mans hart, are not altogether perceiued. Therefore Bias speaketh of the vertue sinceritie, and forbiddeth both extreames, euill will, and foolish credulitie.

Verse. 12. They also that sought after my life, layde snares for mee: and they that went about to doe me euill,

talked of wickednesse, and imagined miſchiefe all the day long.

Like as friends do offend in periury and forſaking of vs: ſo enemies do fight with ſophiſtry and tyranny againſt vs. Needefull then it is that we vnderſtand theſe thinges, to the end our mindes may be prepared to ſuffer them rightly.

Verſe. 13. As for mee I was like a deafe man, and heard not: and as one that is dombe which doeth not open hys mouth.

Verſe. 14. I became euen as a man that heareth not, and in whoſe mouth are no reproofes.

Verſe. 15. For, in thee O Lorde haue I put my truſt: thou ſhalt anſwer for mee ô Lord my God.

Verſe. 16. I haue required that they (euen mine enemies) ſhould not tryumph ouer mee: for when my foote ſlipt they reioyced greatly againſt mee.

Eſay in his 30. Chapter, delyuereth vs a golden Rule, gouerning the life of the godly ones. In quietnes & in confidence ſhall be your ſtrength. verſe. 5. What quietneſſe is that then? It is the patience, not indeede Phyloſophicall, but Chriſtian: For Phyloſophicall patience, is to obay reaſon in ſuffering aduerſities according to our vocation, and not to bee diſmayed with ſorowe: ſo as thou ſhouldeſt decline from thy duety, or do contrary to ſome vertue, Like as Camillus, though he had iniury done him, yet he wrought not any thing againſt his Country. Chriſtian patience is to obay God in ſuffering aduerſities according to our vocation, ſo that thou doeſt not againſt the commaundements of God, and in ſome manner ſubmit thy ſelfe vnto the will of God, that thou maiſt craue and looke for helpe from God. By theſe briefe diffinitions do the differences appeare; Phyloſophicall patience looketh vpon reaſon, and looketh not for helpe from GOD. But

Chriſtian

Christian patience looketh vppon God, according to that saying, 1. Peter. 5. Humble your selues vnder the mighty hand of God, &c. verse 6. and alwayes taketh hold vpon prayer, and hope in Gods alone helpe, as in this place it is sayde: verse 15. For in thee ô Lord haue I trusted: thou shalt anuswere for me ô Lord my God. Let therfore hope in Gods help be conioyned with silence, that is, with Christian tolleration or patience.

Verse. 17. And I truely am set in the plague: and my heauines is euer in my sight.

Verse. 18. For I will confesse mine iniquitie, and be sorry for my sinne.

Verse. 19. But mine enemies liue and are mighty: and they that hate me wrongfully, are many in number.

Verse. 20. They also that reward euill for good are against mee: because I follow the thing that good is.

Hée amplyfieth his complaint with a contrarietie, wherin he compareth the life of the Church, with the life of the vngodly Congregation. The Church (sayth he) is subiect vnto the Crosse, and is more agréued with considering vpon the cause, that is, Sinne, than with the multitude of calamities: for she acknowledgeth the most iust wrath of God against her sins. But contrary wise, the vngodly ones for a time do flourish and beare sway, and securely contemne Gods wrath & their owne sin. But séeing the righteous are in this life punished, which are yet thereby bettered, howe much more shall the vngodly ones bée punished, which disobediently and outragiously goe on still in their mischieues. Needfull it is then, that there remaine an other iudgement after this life, wherein God will and shall distribute both reward and paine, not in déede short and momentary, but perpetuall and permanent.

Verse. 21. Forsake me not (ô Lorde my God,) be not thou farre from me.

Verse. 22. Haste thee to helpe mee: ô Lorde God, my saluation.

The xxxviij. Pſalme, and expoſition thereof.

The end of this Pſalme agreeth with the beginning, for as he began with a prayer, ſo with the ſame doth the Pſalmiſt end: and he craueth three things, The preſence of God, help, and ſpeede in helping. Neither is it obſcure, why he craueth the two former, in aſmuch as without the preſence and helpe of God, nothing is in man, nor any thing harmeleſſe: as the Church ſingeth of the holy Ghoſt. But why craueth he ſpeede in helping him? becauſe prolonging of time diſcourageth many, whom neither greatnes nor multitude of calamities, could any way weaken or enfeeble. Like as Lactantius writeth of a certaine Party: I ſaw (ſayth he) in Bithinia, a Ruler meruailous proudly reioycing, as if he had ſubdued ſome one Nation of the Barbarians: for that one ſilly ſoule, who with great vertue had ſtood and withſtood conſtantly in the faith for two yeeres ſpace, ſeemed at length to depart frō the ſame. Therefore let vs ſay with Dauid heere, Forſake me not ô Lorde, be not thou farre from me.

1.Chro.16 To the excellent Muſitian, *Ieduthun, a Pſalme of* Dauid.

The XXXIX. Pſalme.
Dixi cuſtodiam. &c.

The Argument.

MAny Pſalmes are written with one & the ſame argument, but ſome doe containe a more copious, & others a more briefe expoſition of the ſelfe argument: as the 4. 37. 39. and 73. Pſalmes, and certaine others do ſette down doctrine & conſolation vnto godlie mindes, which are greeued with a certaine ſpeciall ſorrow, to ſee the great felicitie of the vngodly ones, & themſelues exerciſed

erciſed in greateſt miſeries. For it cannot be but mans reaſon is greatly grieued, ſeeing the vngodly ones to florſh in al maner of proſperity, and to be extolled in fortunes fauour: contrariwiſe, that the godly ones are with a great multitude of miſeries ouer-laid, and counted as ſheepe ordained for the ſlaughter. Vnto this ſcandale, both many other things are oppoſed, and alſo euen ſpecially theſe two arguments, whereof the firſt is taken from the ſhortnes and ſwift fading courſe of mans life, the other, from a compariſon of humane ſauegards and diuine helps. The man which thinketh he muſt needes die (as a certaine perſon ſaid notably) eaſily deſpiſeth all things pertaining to men. For as the vngodly ones do forgoe all benefits at theyr death, & as they which ſuffer ſhipwrack, are deſtitute of bords from the broken ſhip to ſwim vpon, ſo the death of the godlie ones is a reſting place of all miſeries, and a paſſage vnto eternall beatitude: therefore ſmall is the time of this tribulation, when after a while, for a moment, there ſhal be reſtored to the godly ones eternitie, for a ounce weight, a great down weight, for affliction, glory. But goe to, that we may ſpeake not alwaies of the ſhort running race of this life, and of the moſt aſſured hope of eternall life, which mollifieth all miſeries, what are all humane helps if they be compared with Gods defence, but dreames of ſhadowes, and pride of ſmoke, or if any thing more vaine may be named.

Pompey excelled in ſuch authority and fauour with all the Cittizens and ſocietie of the Romane people, that he ſayd, he could with one ſtampe of his foote, fill all Italie with armed hoſtes of men. But as this man ſeemed to be notably fenced againſt fortunes aſſault, ſo yet when hee fled from his hoaſt at Pharſalia, hee was ſlaine in Egipt by commaundement of that King, whoſe Father hee himſelfe had reſtored into his kingdome: and as the verſe of *Virgil* ſayth, *Jacuitque ingens litore truncus, avulſumque humeris caput et ſine nomine corpus:* The carkaſe great lay groueling by the ſhore, the head from ſhoulder hewed ſo, the corpes was knowne no more. But the godlie ones both in life and death doe reioyce in Gods defence, &

Chron. hiſt. Cæſaris, anno. vrbis R. 706.

hold it approued, that they are of God cared for, and of God alſo loued, yea, though they be more cruelly tormented, then any beaſtes can deuoure them. So *Babylas* biſhop of Antioch, when he was carried by force of *Decius* vnto his torment, with often ſpeeches recited that verſe of the 116. Pſalme, *My ſoule returne into thy reſt, for the Lorde hath doone thee good.* verſe, 7. And he commaunded thoſe which behelde his torment, that they ſhould bury his chaynes together with his body, that hee ſhould not being dead, lacke his ornaments as he called them. Such ioy or gladnes the vanquiſher of death is not at all felt of the vngodly ones, who being deſtitute of GOD and ſeconde meanes, are plunged both into the greateſt & into euerlaſting ſorrowfulnes. But it is the proper benefite of the Church.

This Babylas ſuffered martirdom, about the yeere, 257. Euſeb. lib. 12

Let vs therefore remember the meaning of this Pſalme, and let vs caſt the ſame as a bridle of the holy Ghoſt againſt vniuſt grudging and impacience, which rageth againſt God & men, ſo oft as thee ſeeth the vngodly ones to be extolled with the proſperitie of thys preſent life: and the godly ones to be oppreſſed with great rage of ſtormes, & floods of calamities. For firſt, the moſt wiſe conſideration of the ſhortnes of thys lyfe, and of the flitting vnto life euerlaſting, is no ſlender remedie for thys ſorrow: for the godly ones are but as gueſtes in thys life, which ſhall ſtraight way depart hence vnto eternal life: yea, while they looke about and turne them about, loe immortallitie is foorthwith at hande: but contrariwiſe, the vngodlie ones, although they floriſh for a ſeaſon, yet theyr life is a ſhort and vanquiſhing paſſage vnto eternall miſery. Moreouer, a more effectuall remedy (which not onely healeth the skars, but alſo the woundes) is the comparing of humane ſauegards together, with Gods helpe and preſence. For truely all humane helps forſake the vngodly ones at theyr death, and ſuffer them by little & little to be ouerwhelmed into euerlaſting miſeries. But the ſauegard of the godly ones is euerlaſting and immoueable, according to that ſaying, Eſay, 54.10. *The hilles ſhall bee mooued out of their place, and the little hilles ſhall tremble, but my mercy ſhall not depart from thee, neyther ſhall the couenaunt of my peace*

peace be remoued, ſaith the mercifull Lord. &c. I hope by theſe which I haue ſpoken, may be vnderſtoode, what the argumēt or foundation of this Pſalme is: which ſhall indeede more eaſilie be vnderſtood, if a man ſette before his minde, *Babylas*, or ſome other godly Martyr, (who preferreth the confeſſion of the Goſpell before mans life, and all things pertaining to man) and in his agonie recite thys Pſalme to confirme himſelfe withall, to the end he may highly deſpiſe the dreames of ſhadowes and pride of ſmoke and folly, and haue his confidence repoſed in God onely.

The Pſalme and expoſition *thereof.*

Verſe. 1. I ſayde, I will take heede to my waies that I offend not in my tongue.

Verſe. 2. I will keepe my mouth as it were with a brydle, whiles the vngodly is in my ſight.

That is, although it grieue my hart to ſee the proſperity and ſucceſſes of the vngodly ones, and contrariwiſe, conſidering the publique and priuate calamities of the Church, yet there remaineth a conſtant minde, and my teares are ſhed in vaine. For I hold it for a thing certaine and reſolute, to preferre the confeſſion of the true doctrine before al humane riches, and not to depart a nayle bredth from the ſame for the offence of the Croſſe, wherewith I am ſo oppreſſed on euerie ſide, as the Rocke in the ſea is round about aſſailed with boyſterous waues. And neyther will I only eſchew and tremble to practiſe euill waies, whereby the daunger of my confeſſion may be thorowly wrought, but alſo I will ſo bridle and re-

strayn my tongue, that it shal not speak so much as one word, which may either dishonour God, or else offend the Church by any meanes. But although it be a hard and difficult worke, so to bridle the assaultes of the mind, that they burst not out of theyr bounds: yet by Gods assisting helpe, I will so behaue my selfe, that I shall appeare not onely to haue doone, but also to haue spoken things greatly standing with holinesse.

Verse. 3. I held my tongue & spake nothing: I kept silence, yea euen from good wordes: but it was paine and griefe to mee.

Verse. 4. My hart was hot within mee, and while I was thus musing the fire kindled: and at last I spake with my tongue.

The first verse describeth a most excellent good purpose of minde stirred vp by the holy Ghost: for hee affirmeth, that by Gods graunt and gift, hee had a constant and continuall good pleasure to speake and do things acceptable vnto God. The second and third verses do describe, a most cruell conflict betweene the flesh and the Spirite: For we must not imagine, that the holy ones are so gouerned by the holy Ghost, as that they are ignorant and voyd of all combat: but let vs acknowledge both these things, that is, infirmitie, which is remayning in the holy ones, and helpe of the holy Ghost, which confirmeth them that they quaile not vnder temptation. No arme of the Sea hath so many and so great ebbes and flods, as the godly mans hart findeth and feeleth interchanges of temptations and consolations: For the spirit now at one time so beateth downe the flesh, that she may easily yeeld her the victory: within a while after, the flesh so fiercely assayleth and bendeth all her force and strength, that she seemeth she shalbe the conquerer.

Of this intestine warfare, and that within the bowels of the holy ones sticking, this Psalme in this place setteth down a most lightsome description: I held my tongue (saith he) and spake nothing, as if I had lost all liberty of speech, when I beheld

held the flouriſhing eſtate of the vngodly ones, and their vngodly practiſes which they put in vre to the plague and deſtruction of the true Church. But this lenity & moderation of mind, did an other new ſorrowe within a while after freſhly aſſault, and I felt not onely ſlender flames of impatience ſtraightway blaſing, but a great fire ſo burned in my breſt, which to ouercome and extinguiſh (without the ſinguler helpe of the holy Ghoſt, and without thoſe conſolations which I will now rehearſe,) I was neuer able: therefore I am an exhorter vnto others, that they would in like conflict, feruently craue of God this ſpirite which helpeth our infirmitie, and that they would continually ſet before their eyes and meditate in their minds thoſe conſolations which I will hereunder ſpecifie.

Verſe. 5. Lord let me knowe my end and the number of my daies: that I may be certified how long I haue to liue.

Many men reading this verſe, do ſuppoſe that Dauid with a vaine curioſitie ſearched to knowe the very laſt houre of his life; But this queſtion, or as I may better ſay, this petition tendeth to a farre other limit or bound. For wheras the greateſt part of men do liue careleſly, and do not once earneſtly enter into cogitation of ſinne, and of Gods wrath, by reaſon whereof, mans nature is ſubiect vnto death and other miſeries, nay, rather moſt of vs haue in mind and mouth the ſaying of Niobes, *Maior ſum quam cui poſsit fortuna nocere*. Greater I am then whom fortune can hurt or any way conſume. Dauid with his whole heart and with feruent Prayers craueth of God, that he wold illumine his mind, with that light which might ſhewe him not in dæde the moments & minutes of this life, but the ſhortnes of this mortal life, and the cauſes & rememedies for the ſame. The knowledge of our fatall end nothing profiteth vs, which neither fire nor braſſen wall can reſtraine: For I ſpeake of the common Rule, according vnto which GOD gouerneth mans lyfe, not as touching extraordinary examples, wherein GOD declareth his priuiledge, hee hath to refute the Stoicall fate or deſteny:

but this consideration is wholesome for vs, which is taken in hand for the causes and remedies of mans miseries. But some man would aunswere here in this place, whereto serueth it to craue thys wisedome of God, seeing Philosophy is a meditation of death, and all wisemen out of the Church with often speeches vsurpe these complaints. All things in this life are feeble. Prosperitie is not continuall, but momentanie. Also,

The change of man more easie is,
Then of the swiftest flie that flies.

Finally all Tragedies do bewaile the inconstancie and frailtie of humane affaires. I aunswere, there is a great difference betweene the philosophicall and christian meditation of death. The Philosophers do deplore or bewaile death and other miseries, without any knowledge of causes & remedies. But Christians do knowe both the causes & remedies of humane miseries: nay rather they are more vexed with thinking vpon the causes from whence these mischieues arise and proceede, then with the feeling of the same mischieues. For
2.Sa. 15. 14. like as Dauid, being banished out of his kingdome, sorrowed more for the sinnes hee committed, then for the punishments which he carried about with him, as signes of his guiltines in banishment. So all the godly ones do more sorrowe ỳ they are guilty and defiled with sinne, which offendeth God & deserueth the wrath of God, then that they must yelde or giue place vnto stoute and mighty death. And they do not onelie looke vpon theyr woundes, but they haue ready at hande effectuall remedies, touching which the prophecie saith, O death I will be thy death, and hell I will be thy destruction. Hose, 13. 14. But I returne to the Psalme, Lord let mee knowe myne ende, (saith he) how short and momentany this life is, that I may earnestly tremble at the acknowledgement of my sinne, and of thy wrath against sinne, & seeke for remedy to redresse these mischieues. For although all men are oppressed with death and other great miseries, yet the vngodly ones make but a sport of it in the midst of death, despising the wrath of God, and seeking nothing but pleasures & their instruments.

Of this impietie there is a notable figure sette down in the thiefe, who when he hanged vpon the Crosse, yet did hee reuile the Sonne of God. But let vs imitate the example of the other offender, which acknowledged ý he had deserued death, and fled for mercy vnto the Sonne of God, and fully beleeued, that by him he was redeemed from sinne, and from death. Luke, 23.39 Ibidem. verse. 40.

But where the prophet addeth, [how long I haue to lyue.] that must be referred vnto the soule, the body, and other outward things: for in the minde, not onely wisedome is small, but also a heauy darknes, touching which els where often it is spoken. In our will, vertue is faint, in our hart the motions are troublesome, and rashly wandering against the law of God. The body it selfe is fraile and weake, and subiect vnto a thousand sicknesses, and as for beauty, the more yeres she hath, the lesse seemely she is, and within her time is she pluckt vp by the rootes. Health is vncertaine, and life like the light windes, and most resembleth the vanishing dreame. For it appeareth plainly that honor is a vaine thing, when it is eyther fained, or not of continuaunce. For howe often (I pray you) doth any of vs with true reuerence and lowlines of mind render honor vnto another. And tho he be most voide of dissimulation, yet as the verse sayth, *Omnia vertuntur, certe vertuntur amores.* Al things changed are certainly, and changed in our loues are we. I will not heere call to remembraunce the examples of Miltiades, Aristides, Themistocles, and Tymon, vnto whom the Common-wealth of Athens for they^r great good deserts, gaue them a poysonful reward. But nowe for breuitie sake, I will be content with a notable conclusion, which appeareth in Liuius, the 9. lib. Decad 4. Of three most excellent personages of eyther nation (sayth hee) the death seemeth not more agreeable in time, then that no one of them ended his life with honor, sufficient worthy of such personages: for first, none of them eyther died or was buried in his owne Countrey, as *Hannibal* & *Philopemen* were poysoned to death, *Hannibal* banished, was betrayed of his Host where hee laye. *Philopemen* was taken, and dyed in prison and bonds. *Scipio*, Herod. li. 4. pag. 197. de Melcride. Thucid. li. 1. de Aristide et Themist.

although he was neyther baniſhed nor condemned: yet on a day preſcribed, when he was not preſent, being abſent, & cited for a guiltie perſon, hee not onely procured his owne wilfull death, but alſo (as it were) beſpake a baniſhment for his funerall. Thus farre goeth Liuius.

Furthermore, how imperfect all the will of the body is, and how falſe all the ioyes of thys life are, may be vnderſtode by the mixture of ioyfull and ſorrowfull thinges: againe by the flyding frailty of pleaſures, and by the hatred wherby we are eſtranged from pleaſures: for firſt of all, for the moſt parte, ſome ſorrowes come betweene ioyes, as the Grecke Epigram witneſſeth.

Theocritus Poeta.

Pungit apis puerum Veneris dum roſcida mella
Furatur: ſic ſunt dulcia mixta malis.

Whilſt *Venus* boy doth honny get,
the Bee him ſtinges:
So, with euill and ſower,
are mixed the ſweete things.

Like as it is commonly sayde, There is no Roſe without a prickle. Finally, what is more ſwiftly vaniſhing then pleaſure of the body, whether a man looke vpon that which is receiued by meate and drinke, or vpon that which taketh name of Venery. Laſt of all, no man of all men is ſo giuen vnto pleaſures, that hee is not ſometime with a certaine loathing and ſacietie, quite eſtranged in ſome poynt. Theſe thinges ſith they ſo be, what yet ſhall make vs, that eyther we our ſelues ſhall ſo greatly couet the ſhadowes of good things, or els enuie them in the vngodly ones? Why rather do not we forethinke this in our ſelues with Dauid, How few and euill are the daies of our pilgrimage in thys life, and howe ſoone come they to an end. Pſalme. 90. If we reſted our ſelues vpon this conſideration, we ſhould ſuffer our miſeries with more indifferent minde, and we would not in emulation or diſdaine cõtend with the vngodly ones, whoſe wealth or welfare hangeth by a ſlender threed. For whatſoeuer thing hath an ende, muſt be reputed for ſhort and momentany, in reſpect of that

which

which is eternall. The proſperitie of the vngodly ones ſhall not be perpetuall, but hath and ſhal haue her limite and date. So the miſeries of the godly ones are not durable, but as S. Paule ſayth: For our light affliction which is but for a moment, cauſeth vnto vs a farre more excellent & eternal weight of glory. 2. Cor. 4. 17. But let vs come vnto the expoſition of the verſes following.

Verſe. 6. Behold, thou haſt made my daies as a ſpan long:
1. part. and myne age is euen as nothing in reſpect of thee.

Thys verſe containeth two things, a right poliſhing of the former ſentence, and a concluſion of the vanitie of all humane things: yea, when they are in the very prime and flowering eſtate. He ſaid before, Let me know the number of my dayes. Heere hee expreſſly nameth, the manner of the length of hys dayes, which indéede is verie little: for how ſmall a thing is the little finger, that is a quarter of a foote? But of the worde Tepach, I haue before ſpoken enough. Hee therefore refuteth the dreames of doting perſons, which imagine ỳ the ſpace of mans life, is the continuaunce of certaine worldes, and that we ſhall lyue, both in greateſt and in euerlaſting pleaſures. Farre differeth thys imagination moſt full of vanity and fooliſhnes, from the thing it ſelfe, and from the truth, when all the ſpace of mans life, ſéemeth like vnto the meaſure of a ſpan. Therefore ſée that yée correct this opinion, & thinke with your ſelues it is ſome thing. That which is paſt is newly vaniſhed, and can neuer be recouered: that which is to come, is not yet preſent, and thys whatſoeuer it be which is called preſent, is but a certaine moment and minute, then which no thing may be counted leſſe. And if we ſhal truly eſtéeme of the thing, we ſhall finde by experience, ỳ our life is not only ſhort and fraile, but euen very nothing at all. For what is ỳ thing which hath an end, if it be compared with the thing which hath no end? By this compariſon Paule taketh many excellent conſolations. As in the 8. Rom. 18. I account not the

afflictions of this life, worthy of the glory that is to come. Againe, 1. Cor. 7. The time is short, 29. For the fashion of this world goeth away. 31. Also, 2. Cor. 4. For our light affliction, which is but for a moment, causeth vnto vs a farre more excellent and eternall weight of glory. 17. Hetherto I haue spoken a few things, concerning the right polishing or explaning of the verse before going: it followeth that I speake somewhat of the conclusion.

Verse. 6. And verily euery man liuing is but vanitie.

2. part.

When you reade this conclusion, call to mind the history of all ages, and consider the examples of our time. There is none of the Heathen Kinges which a man may compare vnto Alexander, if he eyther behold the dexteritie of his wit, or the greatnes of his Empire, or glory of his noble acts: and yet this so great a personage, whē he had liued thirty two yeres, and was then in the prime of his prosperitie, was eyther by poyson or excessiue drinking destroyed: and this downefal of him, ouerthrew all his whole linage or of-spring: for in very deede, after the death of Alexander, his Mother, his two Wiues, and two sonnes, were slaine of his owne Souldiours. And this great Kings family had neyther guide nor gouernour. What example more notable may there be remembred touching the vanity of humane affaires? So Iulius Cæsar, when he had atchined his greatest enterprises, and begun his Monarchie, was slaine of those in the Senate, whom hee had aduaunced vnto greatest honors. Pompeys example I haue before recited. Howe many moe besides these coulde I call to remembrance, who in our age haue beene pluckt away from their high estates, into most grieuous calamities, & doe by their example approue or ratifie the little verses, which are knowne vnto all men.

Anno Mun. 3640. Quint. Cur. de reb. gest. Alex. lib. Diod. Sicul. de succes. Alex. lib. 18. 19. 20.

Anno vrbis Rom. 710. Appianus Alexandr. li. 2, 3, 4, 5.

Omnia sunt hominum tenui pendentia filo,
Et subito casu quæ valuere ruunt.

All

The xxxix. Psalme, and exposition thereof.

All humane things doe hang on slender thrid:
They suddainly fall which lately florish did.

Let vs therefore being admonished with the examples of most heauie haps, acknowledge that mens hopes are vaine, and their fortune fraile: and let vs moderate our mindes in prosperitie, and let vs not trust too much to the sunshine of the present state, as one most wisely willeth vs in the historie of Liuie.

Verse, 7. For man walketh in a vaine shadowe, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

In thys seauenth verse the next conclusion is repeated, and an example proponed, which beautifieth or graceth the determinate purpose, touching the vanitie of humane affaires. The acts done by Pericles, Alcibiades, and Demosthenes, what are they but dreames and vaine contentions, whereby euen the wits of those men are ouerthrown, & their country was plonged headlong into most great miseries. So the battels fought by Brutus Cassius & Antonius were but shadowes of dreams, ful of destruction vnto them and their Countries. Most true is the sentence therefore which is cited in these knowne and vsuall verses.

Nullius est felix conatus et vtilis vnquam,
Consilium si non detque iuuetque Deus.
No mans endeuour happy is,
or any way auailes:
Except God giue thereto and helpe
the same with good counsailes.

And that the cares of them are vaine, which strine by all might and meanes to leaue their children a large patrimony, not onely ỹ daily examples of priuate persons, but also whole histories of mighty Kings doe witnes the same. Who knoweth not what riches Darius King of Persia had, who beeing ouercome by Alexander, was in his fleeing away, slaine of Bessus that traytor? And the possession of these riches, came Anno Mun. 3629.

not to Darius poſterity, but was tranſlated vnto the Macedonians. Touching Alexanders kingdome, Daniel ſayth in the eleuenth chapter. Hys kingdome ſhall be broken and deuided towards the foure windes of heauen, and not to his poſteritie, &c. 4. For his kingdome ſhall be pluckt vp, euen to bee for others beſides thoſe, &c: But the hiſtory is better knowen, then that it ought to be heere remembred of me. Finally, that I may omit other examples which are almoſt innumerable, who was more ready for the buſines then Marcus Craſſus, who was more richer? But thys man, with hys ſonne alſo whom he hoped ſhould be hys heyre, was ſlaine of the Parthians: by thys Commemoration it may be vnderſtood, that there is nothing more vaine, then with al care & conſideration for a man to buſie himſelfe, that hee may leaue hys children large patrimony, ſeeing no one man knoweth whether his good fortune ſhall remaine fauourable, euen ſo much as to the very euening of the preſent day. Let vs therefore obey the rule gyuen vs by Chriſt. Math. 6. 33. Seeke ye firſt the kingdom of God, and all other things ſhall then be giuen you.

Verſe. 8. And nowe Lord, what is my hope: truly my hope is euen in thee.

Hetherto hath he made plaine the former conſolation, ioyning thereunto lights of words, and figures moſt agreeable: now he frameth another cõſolation, of the difference betweẽ mans defences and Gods helpe: I know (ſayth hee) nothing is more vncertaine then mans defences, nor any thing more deceiuable. For mans will is mutable, hys fortune vnconſtant, and hys lyfe ſhort: but Gods will is immouable, hys power vnmeaſurable and infinite, and finally, his life is euerlaſting.

It is better therefore to truſt in the Lorde then in man, whoſe change is more eaſie, then of the leaſt and ſwifteſt flie that flieth. But becauſe this conſolation is often elſwhere repeated in the Pſalmes, I will be heere more breefe, and I wil make haſt to the verſes following.

Verſe

Verſe. 9. Deliuer me from all myne offences: and make me not a rebuke vnto the fooliſh.

Let the order of things to be prayed for, bee conſidered in this verſe, which agreeth with the Rule: In euery our prayer let faith firſt ſhine, for the embracing remiſſion of ſinnes: but afterwards hee frameth heere-vnto a prayer of defence; Although (ſayth he) rightly and deſeruingly I am afflicted for my ſinnes, and ſubmit my ſelfe vnto thee punishing mee, yet I beleeue I haue my ſinnes forgiuen and pardoned, and I craue mittigation of my punishments for thy glory ſake, leaſt at any time the foolish and vngodly nations, (voyde of counſell or prouidence, wherewith GOD mortifieth and quickneth hys Church, leadeth down to hell and bringeth backe againe,) do ſay among themſelues, Where is now their God. Pſal. 79. 10.

Verſe, 10. I became dombe, and opened not my mouth: for it was thy dooing.

Hee repeateth the firſt propoſition, adding there-vnto in deede a moſt briefe preface or proheme, but farre moſt graue. I will not diſpute of prouidence (ſaith hee) ſo oft as I ſee it goeth euill with good men, and well with euill men: and yet for all this, I will not ſwarue from the rule of iuſt and honeſt workes, but vnto thee in gouerning the Church and the reſt of mankinde, will I aſcribe the prayſe of wiſedome, righteouſneſſe and goodneſſe. I know mens matters are not ſuffered by hap hazard, but are ruled & gouerned by thee, with moſt wiſe & excellent counſell. Alſo I vnderſtand the cauſes are weighty and iuſt, for which thou doſt more hardly handle & exerciſe the Church thy welbeloued darling, than the other multitude of mankinde: I will therefore vanquiſh the rebellion of the fleſh which deſireth ſweete idleneſſe, and flyeth and trembleth with feare to feele the Croſſe. So Dauid beeing exiled out of hys kingdome, (when hee was ouercharged with the ſlaunders of Shemei) thinking vppon the will of God, kept his ſorrowe in ſilence, and yet ſayd theſe words, Suffer him to curſe: for the Lord hath bidden him. 2. Sam. 11. Babilas alſo (as I haue be-

fore recited) when hee was haled perforce to his torment, did not murmure at all against God, but often had that verse in his mouth, Returne vnto thy rest O my soule: for the Lorde hath doone thee good. Psal.116. 7.

Like moderation was seene to be in Mauritius the Emperour, who when hee was the beholder of the deathes of hys wife and Children, and that at length hee himselfe also was forcibly carryed to hys death, now and then repeated this sentence of that 119. Psalme, Righteous art thou Lord, and right is thy iudgement. Pars 14. ver. 1. These examples do declare the preface or proheme, for it was thy dooing: For of all others there are two most great and most effectuall consolations: namely, the acknowledgement of Gods will, and the hope in Gods helpe: as in an other place is more at large declared.

Eutrop. lib.17.

Verse. 11. Take thy plague away from mee: I am euen consumed by the meanes of thy heauy hand.

Like as in nature of thinges there are interchanges, of Sommer and Winter, of the day and night, of fayre weather and foule weather: so, in the hearts of the godly ones, there is a meruailous interchange of temptations and consolations. For when the heart feeleth the consolation of God, which is peace and ioy in the holy Ghost, hee tryumpheth ouer hys enemies, and esteemeth them of no value: but when as feares with great assault fall vpon vs, that the knowledge of our infirmity & confidence in Gods help may increase, the matter goeth far otherwise: for there he seemeth to beare a burden more greeuous than Ætna, and by little and little to fall downe vnder the burthen. This interchange is most excellently sette forth in the 30. Psalme, I saide in my prosperitie, I shoulde neuer be remoued. ver. 6. that is as Doctor Luther expoundeth the 32. chapt. of Gene. Ich geb vmb alle tweffle vnd vmb den Todt nicht ein Klipplin. In english thus: I wey not the value of one farthing, neither al the diuels nor death his sting. But in the same Psalm, the 7. ver. Thou didst turn thy face away from me, and I was troubled: that is, as the same interpreter saith,

Aw

Aw weh es iſt alles aus, der Todt wil mich freſſen. That is in Engliſh, I am paſt all remedy, death aſſayles me ſpeedilie.

For whereas he ſayd a little before, that hee would ſuffer all things with an vpright and quiet minde in the acknowledgement of Gods will: now as it were the dangerous fitte aſſaulting him afreſh, he beginneth vehemently to be ſorrie, and diſquieted in hys minde. For hee feeleth not a veration of the body, but another farre greater burthen, namely ỹ wrath of God. For there is a ſinguler Emphaſis or meaning in the Pronowne. Take thy plague away from me: I am euen conſumed by the meanes of thy heauie hand. It is one thing to be diſmembred eyther with ſworde, or torne in peeces with the teeth of beaſtes, and another thing to be ſmitten of God, and with thys warriour to fight hande to hande, with whom Iacob wraſtled, as in the 32. of Geneſis. For hee (this God) in the fury of hys wrath lyke a Lyon, brooſeth and cruſheth in peeces all the bones of ỹ vngodly ones. Thys Prophet Dauid therefore, craueth a refreſhing from ſo great a feruencie of conflicts and feares: which for certainty except they were by God mittigated, the man muſt needes be vtterly brought to deſtruction: but no ſpeech is equall vnto the greatnes of theſe things, therefore I make ſhort the expoſition of this verſe, and come to the reſt of the verſes.

Verſe. 12. When thou with rebukes dooſt chaſten man for ſinne, thou makeſt hys beauty to conſume away like as it were a Moath fretting a garment: euerie man therefore is but vanitie.

Thys verſe is a right explaning of the former ſentence, for where he ſayd before ſimply, I am euen conſumed, &c. the ſame doth he now with a ſimilitude greatly adorne. For lyke as a dead worme and which is ſcorched in the Sunne, is voyd of all moyſture, ſo in true conflicts, all wiſedome, all righteouſnes, and finally all ſtrength of man vaniſheth away. For we cannot oppoſe or ſette our wiſedome againſt the iudgment of God, which is both very ſlender and very little, neyther

yet our vertue, which is faint. But he that reioyceth let hym reioyce in the Lord. 2. Cor. 10. Great was the wiſedom and power of Nabuchodonozer, King of Babilon, but when for his iniquity he was chaſtiſed of the Lord, he became moſt like vnto the ſimilitude of a worme. For as Pindarus the Poet ſaith, *In diuinis pauoribus etiam deorum liberi fugiunt:* When of the Gods men frighted bee: The chyldren of Gods themſelues doe flee.

Verſe. 13. Heare my prayer, ô Lord, and with thyne eares cõſider my calling: hold not thy peace at my teares.

Verſe. 14. For I am a ſtranger with thee and a ſoiourner, as all my Fathers were.

Thys prayer is full of moſt feruent affections: for firſt hée craueth that his Prayer may be heard: after that hee addeth a clamor or crying: laſt of all, hee maketh mencion of his teares, wherewith ſorrow is filled & made more then it was before. Wen ſay that in Creete there was an Image of Iupiter which had no eares: thys Image doubtles ſome Epicures had ſette vp, to perſwade others, that God was deafe, and did not receiue the prayers and ſighes of men: but thys Pſalme refuteth this vngodly perſwaſion, and affirmeth that God heareth not our prayers with a deafe eare. For as God is not dombe becauſe he hath deliuered vs his worde, & made him ſelfe familiarly knowne, in ſpeaking with the Fathers, Prophets and Apoſtles. So is he now not deafe at all but beholdeth & heareth the prayers of the godly ones, according to that ſaying of the Pſalme, He ſhall do the will of them that feare him, he ſhall heare theyr prayers, & ſhall ſaue them. And vnto this prayer is annexed a reaſon pathetical', or moouing compaſſion: Becauſe I am a ſtranger, and a ſoiourner with thee as all my Fathers were. Touching this little clauſe, I will adde hereunto the words of the reuerend D. Martin Luther, which are extant in his expoſition vpon the 23. Chap. of Geneſis. All the whole Lande of Canaan (ſayth he) was promiſed to *Abraham*, and appertained vnto him in all right, as his

owne

owne gyft, & yet enioyed he not ſo much as a foote of ground, but liued as an exile, and was buried as a ſtranger with *Sara*, in hys owne Land. Theſe thinges the Prophets and Apoſtles looked into with ſpyrituall eyes, and ſome-what more profounder then others did. For, where as *Abraham*, who is the Lord of the whole Land by Gods authority, liued like an exile in the ſame with *Sara* and hys ſonne *Iſaacke*, thereby is ſignified in the ſpirite, that we are ſtrangers on earth, and do liue heere as in baniſhment. For ſo S. *Paule* ſpeaketh, 2. Cor. 5. 6. Whiles we are at home in the bodie, we are abſent frō the lord. &c.

If then we liue baniſhed in the body, which is moſt properly our eſtate, and that our life in the body, is nothing els but a wayfaring life, how much more are the things which we poſſeſſe, nothing els by reaſon of the body, (as Land, houſe, & money) then banithments, and things tranſitory. Sufficientlie then it appeareth, that the Patriarches did both looke into & explane the very nut-kernell it ſelfe, and not to haue handled the ſhell or outſide onely. So *Abraham* vnderſtoode that the promiſe gyuen, comprehended the true Country, true life, namely, that which was to come, and a better then this, which is not ſeruitude and bondage of the ſoule. So *Dauid*, when he calleth himſelfe a ſtranger in thys 39. Pſalme, ſome man might meruaile why he ſo ſayth, ſeeing hee was the moſt mightieſt King of Iſraell, and poſſeſſed the Promiſed Lande. But theſe things he deſpiſed, and hys minde was buſied in thinking vpon another and farre better dwelling place: which they do nothing paſſe for, who in this life practiſe theft and oppreſſion, as though the ſame ſhould be a life euerlaſting. Thus farre D. Luther. Gen. 22.1.2

Verſe.15. O ſpare me a little that I may recouer my ſtrength, before I goe hence and be no more ſeene.

I cannot tel whether any thing may be ſayd more pathetically, or compaſſionatly. Graunt me, (ſaith he) the halcion daies, that I may refreſh me out of ſo many greefes and daungers

before I leaue this miserable and wretched life, and shall depart hence vnto the life euerlasting. Thou Lord our Father, knowest that we are not made of Adamant stones, but are earthen vessels, fraile and weake. Thou art our workmaister, we are the clay of thy hands. Lord be not too much angry, but in thine anger thinke vpon thy mercy. Mittigate the punishments which we haue deserued, and frame thē fitte for our infirmitie, which after a while shall yelde vnto mightie Death. Chastise vs therefore, not in thy furie but in thy iudg-
Iere. 10. 24 ment, least thou bring vs vnto nothing. Such like Prayers many are euery where extant in the Prophets, which sith they be known vnto all men, they are not necessary for me to commemorate at thys tyme.

To him that excelleth, a Psalme *of Dauid.*

The XL. Psalme.

Expectans expectaui Dominum.

The Argument.

THis Psalme, as witnesseth the Epistle of Saint *Paule* to the Hebrewes, chap. 5. verse, 8. 9. is a notable and sweete prophecie touching that voluntary obedience, which the sonne of God performed in suffering the Crosse and persecution, that he might redeeme vs wretched sinners from death or destruction, and restore vs into our auncient possession of righteousnes & life. And heere I pray you, what pregnancie of mans wit can there be so great, what plentifulnes of speaking, what diuine and incredible kinde of phrase or eloquence may any man haue, wherewith he shall be able, I will not say to adorne

dorne the loue and humility of the Sonne of God, but to ſhew it foorth to the full. For conſider what great loue is in the ſonne of God towards vs, when in that ſecrete prouidence of the God-head, he made interceſſion for mankinde, and offered himſelfe to become a ſacrifice or redemption for the ſame, as he himſelfe in the 20. of Matthew nameth his paſſion. But the humilitie in this deliuerer is no leſſe, that hee laide the puniſhment for our ſinnes vpon his owne body, & endured the wrath of God againſt our ſinnes, euen as if hee had defiled himſelfe with our ſinnes. Theſe ſo great things, let vs often conſider, but ſo, as our harts may be enflamed with giuing of thanks towards God, and in bewailing our dulnes and ſlothfulneſſe, that our harts are not enflamed with the zeale of conſidering theſe things, nor with thanks-giuing.

But inaſmuch as no man deſireth, that thing which is not knowne, thys Pſalme prophecieth of the propagation or aduauncement of the Goſpell throughout all the worlde, and of gathering the Church of God, not onely frō among the Iewes, but alſo from among the Gentiles. For lyke as men haue no vſe of the treaſure vnknowne or hyd in the grounde: ſo the benefites of Chriſt, beeing of themſelues ample and magnificent, bring vnto vs none vtilitie or profit, if they ſhould lye couered in the depth of obliuion, and as it were, ſcattered abroade in the darknes of ignorance.

The Pſalme and expoſition *thereof.*

Verſe. 1. I wayted patiently for the Lord: and he enclyned vnto mee and hearde mee.

Verſe. 2. Hee brought me alſo out of the horrible pit, out of the myre and clay: and ſette my feete vppon the Rocke, and ordered my goings.

Verse. 3. And he hath put a newe song in my mouth, euen a thanks-giuing vnto our God.

Verse, 4. Many shall see it and feare, and put theyr trust in the Lord.

HE beginneth hys Psalme with a thanksgiuing, wherein he celebrateth his deliuerance from most grœuous sorrowes, which were not onely the rending in pœces of his bodie, but also great and vnspeakeable discouragements in his soule. For he felt the wrath of God against the sinnes of mankinde, which hee knewe was poured out vpon himselfe, euen as if hee had defiled himselfe with mine, thine, and all other mens sinnes: for therfore is it sayd, Hee was made sinne for vs. Also it grieued him, ỳ thys benefite of GOD beeing despised, a great part of mankinde should perrish. But although the greatnes of these sorrowes cannot be vnderstoode of vs: yet needfull is it that ỳ Church do somewhat consider of these so great things, which is therfore so burdened with the Crosse, that she may acknowledge the wrath of God, to be a certaine great worke against sinne. But thys part is an example, teaching vs in afflictions to craue, and by fayth to looke for helpe from GOD. For lyke as the confidences which Christ our Lord had, were not vain, so all the godly ones shall find by proofe, that theyr Prayer is not in vaine.

Verse. 5. Blessed is the man that hath sette his hope in the Lord: and turned not vnto the proude, and to such as goe about with lyes.

He amplifieth the verse of thanks-giuing, with a gratulatory conclusion. As if hee sayd: Blessed is hee, which putteth all the hope of righteousnes and saluation in God, and trusteth not in his owne wisedome, righteousnes nor power. For there is a two fold kinde of pryde, a Rusticall & Pharisaicall.

saicall. The Rusticall, I count mans confidence in his welth and power: thys although it be a great mischiefe, yet it is easily remedied, by the losse of riches & the strengths of power. But the Pharisaicall pryde, which is in loue with hys owne wisedome & righteousnes, and extolleth the same, is the most hurtfull plague of all others, which haue inuaded the lyfe of man. For thys is not cast out of her station in aduersity, but like some materiall substaunce, is nourished with the flame, is stirred vp the more by mouing, and in burning blazeth the more. Like as Saule, Nicias, Cato, and all hypocrites, do think in their mindes that they haue not deserued so great calamities, or els surely do thinke, that God is too cruell & seuere, which with so great and manifold miseries hath burdened this weake nature of man. These Pharisaicall cogitations are filthy and shamefull lyes, which reproch the maiestie of God, because they derogate from him, the prayse of iustice due to him in punishing them. But let vs cry out and say with Daniell. chap. 9. 7. Vnto thee ô Lord belongeth righteousnesse, but vnto vs confusion and shame. And let vs say with Dauid, Psalm 119. pars. 14. verse. 1. Righteous art thou ô Lorde, and true is thy iudgements.

Verse. 6. O Lord my God, great are thy wonderous workes which thou hast doone: like as thy thoughts which are to vs ward: & yet there is no man that ordereth them vnto thee.

Verse. 7. If I would declare them and speake of them, they should be moe then I am able to expresse.

Although the workes of God be so great and so many, that the greatnes and multitude of them, in rehearsal of them, no speeche (I doe not say can amplifie or extoll them) but may throughly esteeme of them as they deserue: yet am I well assured & resolued to celebrate the same by all maner of meanes. For the first and not least glory which followeth an honest minde, is to consist in the second and third degrees, & to haue beene partaker of a great matter, what or how much soeuer

Fiue speciall benefits bestowed by God vpon his Elect in this life.

it be that thou enioyest: but, that I may omit other thinges which are innumerable, these thinges certainly touching which the Psalme mencioneth, are to be extolled and aduaunced, with all praise, publication, learning, and monuments of remembrance.

1 Christ the Sonne of God, a promised sacrifice for sin.

The first and farre most excellent benefit, is where God in the same most wise prouidence not only decréd, that his Son should bee made a Sacrifice for vs, but also manifested thys decrée vnto our first parents after theyr fall, and afterwards oftentimes in conference with the fathers and Prophets rehearsed and magnified the same: Finally, according to thys decree, at a time appointed he sent the Redéemer, taking vpon him our nature, and paying the raunsome for our sinnes: for it was néedefull that God should bée satisfied, either by obedience or by suffering punishment equiuolent: The causes of thys wonderfull prouidence, wée shall learne in the life euerlasting. Nowe in this life God will haue vs to acknowledge this benefit, and will haue vs to consider, both that his mercy is great, in so receyuing humane kind: & that also, his wrath is great and vnfayned against sinne, that hee should bee a meanes betwéene such punishment and recompence.

2 Promise touching ỹ Mediator & Sauiour, lest in writings & myracles.

The second benefit is, that it pleased him to haue the promise touching the Mediator to bée comprehended in writings memorable, and sealed the same with testimonis of myracles: to the end it might truely appeare, that this indéede was the will of God touching our saluation, which the promise hath publiquely made knowne; as most true it is that is commonly saide, *Vox audita perit, littera scripta manet*: The word once heard is spoke in vaine, but written words in force remayne.

Wherefore let vs thinke it is the great benefit giuen vs from God, that hee hath deliuered a sure and certaine booke (containing the heauenly Oracles) vnto his Church, and that vnto this booke hée doth tye his Church. Onely that people is the Church which imbraceth, heareth, and learneth this booke, and which retayneth the propper meaning thereof in praying vnto God, and in gouerning their life and conuersation. Let

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vs therefore loue and reuerence the studies vpon this booke, giuen from God aboue: touching which also, in this place the Sonne of God sayth, In the volume of this booke it is written of me. And in Iohn 5. Search yee the Scriptures for they are witnesses of mee. verse, 39. Certainly the very creatures of God, yea, and the very mind of man himselfe are witnesses of this sentence, That there is a God, and that hee shall bee our Iudge: But these doo not make knowne the three persons of the Deitie, and his secret will of gathering his Church euerlasting, and of the forgiuenesse of our sinnes.

*This Thamerus & one Latomus a Louanist, with certain others, were confuted disturbers of the Gospell: as this Author inferreth vpon the 48. Psalme.

These mysteries are to be taken not out of the Cesternes or puddles of creatures: but out of the very Fountaines of Israell, that is, out of the writings of the Prophets & Apostles: therfore let the most vaine and most absurd dreames of * Thamerus, and such other lyke fanaticall persons, be vtterly expelled and confounded from amongst vs, which doo extenuate or debase the dignitie of Scriptures, and bring down the Church vnto very creatures, and will haue men seeke of them an assured and vnfallible knowledge of God.

3 A perpetual safe keeping of the monuments Prophetical & Apostolicall.

The third benefit, is a perpetuall safe-keeping of the books Prophetecall and Apostolicall, against the furyes and outrages of the deuill and the world: for although the chaunges of kingdomes doo carry with them great ruine and decay, and that Tyrants doo oftentimes all that they can to destroy and spoyle vs of these bookes: yet notwithstanding, by meruailous meanes these bookes are preserued in the rysing and falling of all kingdomes, and shall euer-more bee in the possession of the Church, yea, though the whole world and all hell it selfe, threaten and rage against the same.

4 The preaching of the Gospell throughout the world.

The fourth benefit, is the propagation and aduancement of the Gospell throughout the whole world: For as meate whilest it is in the shambles dooth not refresh or recreat the stomackes of the guestes: so Christes benefit vnknown vnto vs cannot heale our wounds. But like as meate cleanly dressed and set on the Table in dishes, doth quench the hungry appetites of the guests: so when the Apostles are witnesses of

Christes passion and resurrection, and do sette forth his most bountifull merrits in theyr preaching of the Gospell and ministring the Sacraments, as it were dainty viands to be partaker of, the Church is gathered out of all mankind, and manie are made heyres of the life euerlasting.

5 Restoring of the Ministery decayed, and refyning of the doctrine corrupted.

The fift and last benefit, the restoring of the Ministery of the Gospell almost decayed, and the refyning of the doctrine, which is done by diuine operation, when God stirreth vp fitte Teachers in the Church, which sette downe the natiue and and vncorrupt meaning of the Gospell, and sharply reprouing the corruptions of doctrine. So in these our dayes, God hauing taken vs out of the power of darknes, hath translated vs into the kingdome of the light of his Sonne, by whom wee haue remission of our sinnes. These benefites and others innumerable, let vs with thankful mind and tongue publish the same, & let vs declare our thankfulnes with obedience which pleaseth God. And therefore of so great a number of benefites I haue chosen these fiue, because they are most cheefely congruent to the exposition of this Psalme.

Verse. 8. Sacrifice and meate offering thou wouldest not haue: but myne eares hast thou opened.

Verse. 9. Burnt offerings & sacrifice for sinne hast thou not required.

Thys little verse cannot be vnderstood, except the Reader do rehearse out of Moyses the kindes of Leuiticall or figuratiue sacrifices: and there were fiue vsuall kindes by that people esteemed, of which the first was called in Hebrewe Olah holocaustum, because the whole sacrifice was burned. Leuit. 1. The seconde was, Minah, which consisted either of fruite or meale, or other graine. Leu. 2. The third, Zebath Schelamin, a peaceable offering perhaps, because it was a token of peace betwene God and man. Leuit. 3. The fourth was, Ascham, a sacrifice for the sinne of ignorance. Leuit. 4. The fift was, Chatta, a sacrifice for voluntary sinne. Leuit. 5. These sacrifices were commaunded of God, that they might be figures of

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the Sacrifice which was to come, which onely pacifieth the wrath of God, and taketh away and blotteth out sinne, and were testimonies of profession, discerning this people from other Nations, and exercises of the first Table, admonishing vs of fayth and inuocation. These endes are to be considered diligently, which many in or amongst that people being ignorant of, did imagine that their sinnes and offences were recõpenced with sacrifices, and that they deserued remission of sinnes, by slaughtering and offering vp beastes, and by this opinion did they heape sacrifice vppon sacrifice. But these errors do the Prophets reprehende, and do teach that ceremonies and rites of sacrifices, were not giuen to the ende they should pay the prices for remission of sinnes, but that the Messias was therefore sent, that hee might be made a sleyne sacrifice for sinne, and should restore vnto all belæuers, both righteousnesse and life euerlasting. So the Prophet Esay in his 53. chapter, sayth: When he shall make his soule an offering for sinne, he shall see his seede and prolong his daies. verse. 10. As if he said, vsuall ceremonies do not take away sinne and death, but there is another sacrifice remaining, which truelie taketh away sinne and death. So in this place the Sonne of God sayth, Sacrifice thou wouldest not haue. &c. namely to this end, that it might be a redemption for sinne: but thou wouldest haue my obedience to be a sacrifice propiciatory, pacifying thy most iust wrath, and fully meriting the remission of sinnes for thy Congregation.

Therefore this place witnesseth, that the onely sacrifice of Christ, (wherein Christ offereth himselfe vnto his eternall Father, and taketh vnto himselfe his wrath,) doth merite reconciliation for vs. The same thing dooth the Epistle to the Hebrewes teach vs. Chap. 10. It is impossible that with the blood of Bulles and Goates sinne should be taken away. ver. 4. And a little after, touching the will of Christ, it is sayde: In which will wee are sanctified, by Christes body once offered. &c. Chap. 10, verse. 10.

Verſe. 10. Then ſayde I loe, I come: in the volume of thy booke it is written of mee: That I ſhoulde fulfil thy will ô my God; I am content to doe it: yea thy Law is within my hart.

These are the chiefe and speciall wordes of the whole Gospell, published euen from the very first promise, vnto all eternitie: yea rather they are the reuelacion of that secrete deliueraunce by the eternall Father, Sonne, and holy Ghoſt, wherein immediatly after the fall of Adam and Eue, the Son became intercessor for mankind, and the pacifier of the iuſt and great wrath of God. So Christ in the 17. of Iohn sayth, And for theyr sakes sanctifie I my selfe, that they also may be sanctified in the trueth. verse, 19. That is, I dw seperate my selfe from out of all mankinde, to the ende I may be a Sacrifice consecrated vnto thee, and I giue my selfe to be sacrificed, and I offer vp my selfe vnto thæ, and for thy pleasure I endure this sacrifycing, I declare vnto thee my obedience, and am not moued by any vniuſt desire therevnto. And properly the sanctification is the very will obeying, as it is sayd. Hebr. 5. He was heard in that which he feared. verse. 7. That is, for the obedience performed vnto God, that he himselfe might be honoured. So in thys place the Sonne of God sayth: In the volume of thy booke it is written of mee, that I ſhoulde fulfill thy will, ô my God, I will doe it, yea thy Lawe is within my hart.

That is to say, other sacrifices thou wouldeſt haue none to be offered, but thou wouldeſt haue me to obey thy wil, vnto this thy secrete decree I willingly doe obey. So often therfore as any man beginnes to say his prayers, so oft as a man craueth forgiuenes of sinnes or other good benefites, let these wordes be repeated in his eares, tongue and hart. To the end that a man may beléeue that the Sonne of God was truely made a sacrifice for him, made intercession for him, and that by reason of his death, God is pacified with man: with thys doctrine muſt fayth be ſtirred vp in euery our prayer, and through-

throughout all our life time.

Then sayd I, loe I come.

Furthermore, he sought after causes of old, why the Sauiour is not man onely: and the causes are rehearsed, in that the mischiefe of sin is infinite. Therefore to the end he might be a price of infinite goodnes and equiualent, this Mediator is also God: also because no creature was able to endure the wrath of God, and in such greatnes of sorrowes truly to giue God the prayse of rightcousnes. And it is nedefull that in punishment (which ought to be a pacification) praise of righteousnes must truely be giuen vnto the punisher. Also because no creature was able to ouercome death, and giue vs righteousnes and life euerlasting. Finally, no creature is able to enter into the secrete counsell of the God head. These causes let vs often times consider, and in cõsidering vpon this wonderfull and vnspeakeable prouidence of God, let vs commend our thanksgiuing with our prayers vnto him. Therefore wee thanke thee ô Almighty God, eternall Father of our Lorde Iesus Christ, Creator of heauen and earth, together with thy Sonne and holy Ghost, that thou hast made thee known vnto vs, and hast ordained thy Sonne our Mediator: and wee pray thee to gouerne our mindes, and illuminate vs with thy holie Spyrite, that we may with a true and firme fayth acknowledge thys thy Sonne, receiue thy benefites, and thankfully magnifie thy name therefore.

In the volume of thy booke it is written of me.

There can be nothing spoken or thought more glorious touching the bookes of the Prophets and Apostles, then thys saying of the Psalme. In the volume of thy booke it is written of me. For the true prayse of any wryting what soeuer, is borrowed of the excellencie of the subiect or matter. Seeing therefore the monuments of the Prophets and Apostles, doe containe testimonies touching the person and benefites of the Messias, it is not obscure vnto any man howe much true dignitie they haue, and with what zeale or affection they are to be knowne: for all other bookes serue onely for this mor-

tall life: but theſe bookes (beeing deſpiſed of Epicures,) doe ſhew the true acknowledgement of God, and maner of prayer vnto God, and to his Sonne our Lord Jeſus Chriſt: and vnto thoſe which take hold by fayth vpon the Mediator, they doe manifeſtly expreſſe an eternall acceſſe & preſence with God. Notably therefore is it ſaid in thoſe common verſes.

Si Chriſtum bene ſcis, ſatis eſt ſi cætera neſcis,
Si Chriſtum neſcis, nihil eſt ſi cætera diſcis.

If thou knoweſt Chriſt as thou ſhouldeſt doe,
Thou needeſt know no more:
If thou be ignorant of hym,
Nought worth is all thy lore.

For all the whole wiſedome of the fleſh without acknowledgement and confidence in the Sonne of God, is death, that is, doctrine not quickening, nor deliuering from euerlaſting death, and from Gods wrath. Like as Philoſophy brought not true righteouſnes and life vnto Plato, but left him in ſin and death. But as the Sonne of God ſayth: Thys is lyfe euerlaſting, that they acknowledge thee to be the onelie true God, and whom thou haſt ſent Jeſus Chriſt. Iohn. 17. 13.

Thy Law is in the middeſt of my hart.

Wee wretched and blinde ſoules, (as we are in the darke foggie miſte of corrupt nature) doe not diligently enough vnderſtand, what a thing the Law of God is, and howe ſeuerely we are bounde to keepe the ſame: but Chriſt looking into the eternall wiſedome and will of hys Father, ſurely knoweth howe duely we are bound thereunto. Therefore in the 5. of S. Mathew, verſe, 17. he ſayth: Thinke not that I came to deſtroy the Law or the Prophets, I came not to deſtroy them, but to fulfill them. Which thing, let it not onely be vnderſtoode touching the priuate obedience of his perſon, but of the fulfilling thereof to be made for others. Chriſt therefore fulfilleth the Law three manner of waies: Firſt, becauſe hee taketh vpon himſelfe the burthen of the Lawe or punishment, which we ought to haue ſuffered, he felt the horrible wrath of God againſt thy ſinnes and mine, lyke as if hee had polluted himſelfe

Chriſt fulfilleth the Law three manner of wayes.

1. Taking vpon himſelfe the punishment due by ſinne

himselfe with the same sinnes. This is an vnspeakeable humilitie and abiection in Christ, and no creature is able to pronounce the greatnes of his sorrowe: let thys fulfilling of the Law in Christ be alwaies in our sight, so as we thinking of the remission of our sinnes, let vs likewise consider of ỹ greatnes of the raunsome, and of sinne, and of the righteousnesse of God, requiring a punishment for the same. And our punishments are onely admonishments touching this iudgement of God, they are not raunsomes or sacrifices for sin: but Christes Passion is a raunsome or sacrifice for sinnes.

Secondly, Christ fulfilleth the Law in teaching: that is to say, the Lawe morrall which is eternall, hee proueth, explaneth and aduaunceth, reiecting the doting opinions of the hypocrties, which doe onely interprete the same, as touching externall discipline. 2 In teaching the trueth, and detecting falshoode.

Thirdly, he fulfilleth the Law in restituting, or restoring the same in the true beleeuers. For to that end he came, that destroying sinne and death, righteousnes and life euerlasting might be againe restored vnto vs, and there shall be a full and perfect restoring therof after the resurrection. 3 In restoring the gospel & destroying sin and death.

Nowe let the Reader consider, what great matters the two little verses doe comprehende: Then sayd I, loe I come, In the volume of thy booke it is written of mee, that I shoulde fulfill thy will (ô my God) I am content to doe it, yea, thy Law is within my hart.

Verse. 11. I haue declared thy righteousnesse in the great Congregation: Loe, I will not refraine my lippes ô Lord, and that thou knowest.

Verse. 12. I haue not hydde thy righteousnesse within my hart; My talking hath beene of thy truth and of thy saluation.

Verse. 13. I haue not kept backe thy louing mercy & truth from the great Congregation.

Both in this and in other places, the propagation or aduancement of the Gospell, is often ioyned with the benefit of

the paſſion & reſurrection of Chriſt, as in Luke 24. For ſo it is written, and ſo it behoued Chriſt to haue ſuffered, and to ryſe againe from death the third day: and that repentance and remiſſion of ſinnes, ſhould in his name be preached throughout all Nations, beginning at Ieruſalem. verſe. 46. But the reaſon of this Coniunction is manifeſt, becauſe except the preaching of the Goſpell were added, the benefit ſhould remaine vnknowne, and ſhould not be applyed vnto men. Needefull it is then, that the Goſpell ſhould ſound foorth in the Church: and it is no doubt, but the Apoſtles by ſinguler prouidence of God, gaue a name ſo ſweete and pleaſant vnto their doctrine, to the end, the difference of the Lawe and promiſe of reconciliacion might be the greater, as alſo the Prophets often times in this argument, vſed the peculiar word Baſar, which ſignifieth, to ſpread abroad new and good things. What are then the good things whereof the Goſpell maketh mention? This Pſalme recyteth foure thinges, farre moſt excellent and moſt wholſome. viz. Mercie, Trueth, Righteouſnes, and the Saluation of God.

Foure moſt excellent thinges which the Goſpel promiſeth vs.

But peraduenture ſome man would ſay, that the ſame things are manifeſted in the Lawe, for as much as the Lawe is the Rule of Gods iuſtice, and promiſeth mercy and life to them that obay this Rule without ſinne, according to that ſaying, Who ſo dooth theſe things ſhall liue. I aunſwere, the Lawe hath the promiſes, yet no free promiſes, but ſuch as require obedience full and whole: but the proper promiſe of the Goſpell is the promiſe, wherein (for the ſonne of God his ſake our Mediator) are offered freely (not for any our merits) remiſſion of ſinnes, the gift of the holy Ghoſt, imputation of righteouſneſſe, and the inheritance of righteouſneſſe and life euerlaſting, vnto all which beleeue in the ſame God. Therefore there are two notable differences of Legall promiſes, and of the promiſe propper to the Goſpell: namely, an expreſſe mention of the Redeemer, and a particle excluſiue freely. But the [great Church] ſignifieth the Church gathered out of the Nations, throughout the world diſpearſed: where-vnto the

Church

Church of the people of the Iewes being compared, is but as it were a verie little corner. And I haue often ſaide in the expounding of the Pſalmes, that the calling of the Gentiles is a notable teſtimony of the mercy of God, receyuing to fauour the miſerable multitude of humane kinde, defiled with madde worſhippings of Images, luſtes, theftes, lyings, and other moſt filthy wicked ſinnes. This teſtimony agreeth with that ſaying of Saint Paule. Rom. 5. 20. Grace aboundeth aboue ſinne.

Furthermore, in the calling of the Gentiles there is an example ſet downe, which witneſſeth that the promiſe of the Goſpell is vniuerſall and free: wherefore let vs (hœre-vppon thinking) render thankes vnto God, and include our ſelues as it were within this vniuerſall Arke or Couenant, and let vs beleeue, that (although vnworthy) yet we are receyued of God for his ſonnes ſake, truely repenting and fleeing for refuge vnto the throne of grace.

Verſe, 14. Withdraw not thou thy mercy from mee ô Lord: let thy louing kindnes and thy trueth alwayes preſerue mee.

Verſe. 15. For innumerable troubles are come about me, my ſinnes haue taken ſuch hold vpon me, that I am not able to looke vp: yea, they are moe in number than the hayres of my head, and my heart hath fayled me.

Verrſe. 16. O Lord let it bee thy pleaſure to deliuer mee: make haſte ô Lord to helpe mee.

A feruent prayer thys is of the Sonne of God in his great and vnſpeakeable agonie, which hee ſuffered in the Garden, and on the Croſſe, where he wreſtled with the wrath of God, and with the multitude of our ſinnes. For the Sonne of God lay proſtrate before hys eternall Father, feeling his wrath for our ſinnes powred vppon himſelfe: euen as if hee had defiled himſelfe, with myne, thyne, and all mens wickednes. Math. 27, 46 Mrrk. 14. 32 Luke 22, 42 Ioh. 18. 1. 19

Thys ſo great ſorrowe, and thys meruailous humilitie, wherein the Sonne of God debaſed himſelfe farre beneath

vs, and vnfainedly tooke vppon him the ſhape of a ſeruaunt: finally this loue towards vs, although no man can ſufficiently enough by ſpæch explane, yet wee ought by all meanes to think hærevpon, & in ſome manner to commemorate ỹ ſame, that we may extoll the benefites of the Sonne of God, ſo as we may be part of that flock, touching whom it is written, Pſalm 8. Out of the mouth of very infants and ſucklings haſt thou made perfect thy praiſe. verſe. 2. And in this conſideration let vs admoniſh our ſelues of our infirmitie and of our miſeries, and let vs caſt away our pride, and bridle our immoderate deſires.

Verſe. 17. Let them be aſhamed and confounded together that ſeeke after my ſoule to deſtroy it: let them be driuen backward and put to rebuke that wiſhe mee euill.

Verſe. 18. Let them be deſolate and rewarded with ſhame, all thoſe that ſay vnto me, fie vppon thee, fie vppon thee.

Verſe. 19. Let all thoſe that ſeeke thee, be ioyfull and glad in thee: and let ſuch as loue thy ſaluation, ſay alway, the Lord be prayſed.

I haue oftentimes elſwhere ſayd, what we muſt eſteeme of theſe threatnings or curſings. Heere now let a difference betweene the vngodly ones and the Church be conſidered. Touching the vngodly ones which ſtubbernly ſette and bend thẽſelues againſt the Goſpell, he ſaith: Let them be deſolate and rewarded with ſhame, that is, let them be accurſed of God, and ſubiect vnto the eternall wrath of GOD. Theſe great miſchiefes are ſignified by the worde [confuſion.] But touching the Church which embraceth and profeſſeth the Goſpel, he ſayth moſt ſweetly: [Let all thoſe that ſeeke thee, be ioyfull and glad in thee,] that is, they which obſerue the rules of the Goſpell, ſhall be bleſſed, and ſhall enioy euerlaſting gladnes. With this conſolation, let our Churches and their godly teachers confirme thẽſelues, yea although they be by the vnrighteous

righteous iudgements of the world condemned, and be reputed for reprobates.

Verſe. 20. As for me I am poore and needy: but the Lorde careth for me.

Verſe. 21. Thou art my helper & redeemer: make no long tarrying, ô my God.

Would to God that in our afflictions we could with firme fayth, embrace thys moſt ſweete conſolation, and beleeue that God hath care of vs, and that we are preſerued and defended by him. For ſo ſhould we eaſily vanquiſh all feares and tremblings. But our harts faint too too much in miſeries, wherefore let vs craue of God, that he would with his holy Spirit, ſeale and confirme theſe conſolacions in vs, and graunt and gyue vs the victory through our Lord Ieſus Chriſt. Amen.

To him that excelleth, a Pſalme *of Dauid.*

The XLI. Pſalme.

Beatus qui intelligit ſuper egenum.

The Argument.

THere is a perpetuall Antitheſis or contrarietie in thys Pſalme. Some fewe there are which take pittie and compaſſion of the Church in miſerable eſtate: For this duety the Pſalme promiſeth rewards in moſt ſweete words. Againe, ſome, and that indeede many, not onelie enemies, but alſo friends, eyther forſake the Church in her calamities, or els ſtriue againſt the ſame Church. Like as *Caine* killed his brother: *Eſau* layd waite for *Iacobs* life, *Ioſeph* Gene, 4, 8, & 27. 41. & 27, 28.

2.Sam.15.2. was ſold of his bretheren: Againſt *Dauid*, his very ſonne mooued ſedition. Theſe domeſticall woundes doe worke far more ſorrow, then the cruelties of ſtrange perſons doe. Therefore let vs prepare our mindes for to ſuffer patiently the trecheries of our friendes, and let vs know, that obedience and the moderation of our mindes in ſuffering ſuch ſorrowes, dooth pleaſe God, and in meane ſeaſon, that the ſonne of God hath care ouer vs, and that ſurely he yet wil remaine our faithful & firme friend. With thys conſolation *Dauid* encouraged himſelfe, ſaying: *My Father and my Mother haue forſaken me, but the Lord hath taken me vp.* Pſal.26, verſe.12.

The Pſalme and expoſition *thereof.*

Verſe. 1. Bleſſed is he that conſidereth the poore & needie,
The Lord ſhall deliuer hym, in the time of trouble.

Verſe. 2. The Lord ſhall preſerue him, and keepe him aliue,
that he may be bleſſed vppon earth: and deliuer not
thou him into the will of his enemies.

Verſe. 3. The Lord comfort him, when hee lieth ſicke vpon
his bed: make thou all hys bed in his ſicknes.

LEt both all and euery the godly ones, as alſo ſpecially the Teachers of the Church, & Gouernours of Common-wealthes, giue eare vnto this Sermon: for the Church alwaies feeleth many and great ſorrowes: for shee is both rent in peeces by diſcordes, and feeleth the crueltie of Tyrants. Heere let the godly Teachers heale or ſalue ſuch as doubt and goe awry, let them forewarne the ignorannt, confirme

firme the weake, and explane the obscure and intricate questions, least that men beeing ensnared with doubtfulnes, doe fall into desperations: and let the godly Princes harken vnto God himselfe heere speaking vnto them in this Psalme: That they would with theyr duties succour and helpe, maintaine and defend the afflicted Church, and in the same behalfe, let them follow the example of that noble Emperour Constantine, who commaunded that the idolatrous Churches shoulde be shut vp, forbad the sacrifices of the Heathens, prescribed the Gospell to be taught publiquely, gaue maintenaunce vnto the Teachers, and lastly, for defence of the Church, was bold in his owne person, both to take in hand and endure euen the very greatest dangers: when as Maxentius and Licinius those two Tyranous companions, stirred vp mightie battels against him. Finally, let all the godly ones where soeuer, succour and helpe the Church, and according to theyr abilities, seeke to mittigate the sorrowes of the Teachers and learners in the same. Anno chri. 332. Histor. Tripart. lib. 1. cap. 9.

But with the most swéete Sermon or promise of the rewards, very many examples do agrée, which do shewe that the friendes of the Church, are in thys life gloriously aduanced: as the releefe which the widdowe of Sareptha bestowed in cherishing the Prophet, was recompenced with a great increase of rewards: her whole houshold was not onely nourished, but also instructed by the Prophet, of the true worshyp of God, and of life euerlasting, and manifoldly preserued against the deuill: but also the same widdowes sonne being reuiued from death to life, became the Scholler of this Prophet, who without doubt, afterwardes profitably serued in the Church. 1. Reg. 17. 15

King Ezechias who was beneficiall towards the Church, was defended against Senacherib, and was restored out of a greeuous and deadly sicknes, to a longer life. Ieremie promiseth prosperitie vnto his friend Abdemelech, Ierem. 39. chap. So in our time, God preserued in safety that godly Prince, Duke Iohn Fredericke, the nursing father of the Church, 2. Reg. 20. 1. Anno. 1547

both in his warres and in his imprisonment, and afterwards restored him to hys wife and children.

Let the consideration of these examples moove theyr mindes, that with a godly zeale, they would helpe and defend the ministry of the Gospell, and extend theyr liberalitie towards godly Teachers and Pastors of the Churches and also haue care to support and aduance the schooles, with necessary doctrine of the Church: For the preseruation of the ministry and of studyes, is a thing necessary, and yet few there are that care for them. Others proudly and Centaurclike or monsterly dw eyther dispise or else hate, both the ministry of the Gospell and studyes of learning. In some, couetousnes: in others, foolish prodigality in domesticall lasciuiousnes dw hinder this necessary beneuolence. With these vyces (which truely are neither rare nor obscure) God is vnfeignedly and horribly angry, according to that saying, Them that honour mee, those I honour will: And they that dispise me, shall be dispised skill.

Too many such in our time.

1. Sam. 2. 30

Verse. 4. I saide Lord be mercifull vnto me: heale my soule for I haue sinned against thee.

Verse, 5. Mine enemies speake euill of mee: when shall hee dye and his name perish?

Verse, 6. And if he come to see me, he speaketh vanitie, and his heart conceiueth falshood within himselfe: and when he commeth foorth he telleth it.

Verse, 7. All mine enemies whisper together against me: euen against me doe they imagine this euill.

Verse, 8, Let the sentence of guiltines proceede against him: and now that he lyeth let him rise vp no more.

There is no obscuritie in these verses, if we dw behold our life it selfe, the daungers of the Church, the enemies, and our dwelling places. Cicero *pro Planco*, repeateth a notable precept by a certaine Poem, *Vigilandum est semper, multæ insidiæ sunt bonis*. Alwayes in this life watch must wee, many snares laide for good men bee. The force of this precept no man knoweth, but exept in state of gouernment he wrestle against proud

proud companions, enuious and maleuolent persons, which doo striue by all might and maine to remooue or supplant others which prosper in their calling, and to cast them downe out of theyr standing place.

Such, though they flatter men to theyr face, yet priuily (if occasion bee) they can lay a cold pad in the straw: for the commoning of these as Homer saith: *Bona quidem specie simulationis ostentant, sed mala obscure moliuntur*: With a good face dissemble can they, yet practise mischiefe priuily alway. What shall I say of the vniuersall Church it selfe, which is lyke vnto An Infant playing at the mouth of the serpents caue. For lyke as an infant playing with the serpent, knoweth not in what danger he standeth: so no man is indued with such wisedome, that he can thoroughly looke into the greatnesse of the daungers which assayle vs round about both nightes and dayes. Therfore let vs craue of God, that he would be mercifull vnto vs, and that hee would watch for the sauegarde of his silly poore flocke. Esay.11.8,

Verse, 9. Yea euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath laide great wayte for mee.

That is, hee that was neerest and dearest vnto me in good will, duetyes and societie of profession, endeuoureth all hee can now to vndoe & destroy mee. Iacob though hee had many enemyes, yet his brother Esau hated him aboue them all, who was in nature most neere him, and brought vppe in paternall discipline to the same profession of God, to the same manner of seruing God, and to the duetyes of all vertues twixt man and man: so when as in the Church of God, there is an vsuall starting or swaruing aside of our kinsmen and friendes from vs, our mindes must bee prepared and confirmed so, that wee may wisely beare with this great sorrowe, which the crueltie of them procureth, who were neerest and dearest vnto vs before: For it were a poynt of pryde in vs, not to suffer those things which others farre better than wee (as Abell, Isaac, Iacob, Ioseph, and others) haue suffered. Gene.27.4

Verſe. 10. But be thou mercifull vnto me, ô Lorde, rayſe thou me vp againe, and I ſhall reward them.

Verſe. 11. By this I know thou fauoreſt me: that myne enemie doth not tryumph againſt me.

Verſe. 12. And when I am in health, thou vpholdeſt me, and ſhalt ſette me before thy face for euer.

Verſe. 13. Bleſſed be the Lord God of Iſraell, worlde without end. Amen.

The laſt verſes containe a prayer and thankſgiuing of the ſame afflicted perſon, craning deliueraunce, that God may be honoured: and afterwardes his thankſgiuing for the ſame deliueraunce. But ſeeing in the Pſalmes oftentimes, lyke thanks and prayers are repeated, I am now more breefer, and doe make haſt vnto the next Pſalme following.

To him that excelleth, a Pſalme to giue inſtruction, committed to the *Sonnes of* Corah.

The XLII. Pſalme.

Quemadmodum deſiderat Cervus ad fontes aquarum.

The Argument.

Piphanius ſayth very well. *That the expounding of the Scripture needeth no alegorie, but contemplacion and vnderſtanding.* For *Theoria*, that is inſight or knowledge, is partly a Grammaticall diligence, and partly Logicall: for like as wee muſt diligently examine the weight of the words in reading of the Scripture, ſo the order of the phraſe of ſpeaking muſt be wiſely conſidered. But vnderſtanding is a ſpiri-

ſpirituall experience in our daily conuerſion, manner of praying vnto God, and in all dangers and calamities of this our life. To what purpoſe then pertayneth this ſaying of *Epiphanius*? Euen to the end a man may vnderſtand, that the reading of the Pſalmes is not onely excellent, but alſo more acceptable vnto to them, who haue themſelues had experience of like cõflicts and daungers. A certaine Stage-player ſaid vnto King *Alexander, Comedies could not well pleaſe any man, except he had firſt learned to take ſtripes of ſilly women.* So the reading of Pſalmes are ſweete vnto no man, but vnto him that is exerciſed in great dangers and calamities.

So often therefore as in vnfained ſorrowes thou ſeekeſt cõſolacions, at length let thy minde deſcende vnto the preaching of the Goſpell, as it were vnto a fountaine of liuelie waters: which if it ſhall doe, ſhe ſhall begin to ſettle herſelfe at reſt, & to feele the helpe and preſence of God, and the reſtoring vnto life euerlaſting. This is the ſumme and effect of the Pſalme, which appeareth to bee written of *Dauid*, driuen into exile by hys ſonne *Abſalon*: for as the Infant which is perforce taken from his Mothers breaſt, filleth euery place far and neere with cryings: ſo *Dauid* in his baniſhment, repeateth that pittiful verſe of his in thys Pſalme, verſe. 2. *When ſhall I come to apeare before the preſence of God?* Woulde to God I might but once returne into the Church, wherein not onely beaſtes are ſlaine for ſacrifice, but alſo the writings of *Moyſes* are read & expounded: out of which I might drawe me not onely rayne water, but alſo liuely wel-ſpring water. For the publique preaching of the Miniſterie, more recreateth and refreſheth the mindes of the hearers, and is farre more effectuall to heale the woundes of the hart, then priuate and ſolitarie reading & meditating of the Scripture. Therfore all the godly ones doe wiſh nothing more feruently, then to haue ſocietie and coniunction with the viſible Church, wherein the preaching of the goſpel ſoundeth, and the Sacraments are lawfully adminiſtred.

Alſo the poyſonfull and blaſphemous taunting or nipping gyrds of his enemies, more increaſed *Dauids* ſorrow, whē they

ſayd, *Where is thy God?* For theſe clamors not onely appertained vnto *Dauid*, but much more vnto the glory of God. But as in mens bodies where any diſeaſe happeneth, the ſick parts are alſo ſtirred vp, namely the broken or enfeebled members: ſo for moſt part in the holy ones of God, theſe two things doe
1. Cor. 7. concur, *Outward fightings, Inward feares*. For outwarde miſchiefes ſtir vp the higheſt degree of all temptations, namelie feeling of Gods wrath, and wraſtling with deſperation, which *Dauid* deſcribing, ſayth: *Why haſt thou forgotten me?* But moſt true is that ſaying of S. *Paule*, 2. Cor. 4 8. *Wee are afflicted on euerie ſide, yet are we not in diſtreſſe: in pouertie, yet not ouercome of pouertie*. verſe, 9. *We are perſecuted, but not forſaken, caſt downe but we perriſh not*. For in this doe the calamities of the godlie ones differ from the calamities of the vngodly ones: *Dauid* and ſuch like doe know, that euen when they are plunged into calamities, they are yet by God cared for, & ſhall receiue both helpe and mittigation. But *Saule*, *Cato*, and others, when greateſt ſtormes of miſeries fall vpon them, they being deſtitute of thoſe thinges of which mans reaſon ſeeketh helpe, are altogether oppreſſed with deſperation, and ſo perriſh. But nowe let vs heare the Pſalme it ſelfe.

The

The Pſalme and expoſition *thereof.*

Verſe. 1. Like as the Hart deſireth the water brookes: ſo longeth my ſoule after thee ô God.

Verſe, 2. My ſoule is a thirſt for God: yea, euen for the lyuing God: when ſhall I come to appeare before the preſence of God.

AS the Hart in chaſe ſteeth, and in long purſute made wearie, doth moſt grædily couet & thirſt after the liuely running ſprings: ſo (ſayth hee) I being almoſt conſumed with ſorrow, do ſeeke not filthy puddles, but ſprings of liuelie Water, that is, effectuall conſolation, drawing me backe againe from out of euerlaſting death, & which may heale the wounds of my hart. For loke howe much as the raine waters which are kept in pooles or pondes, do differ from the ſprings which with a liuely ſurge floweth ouer and ouer, ſo much difference there is betweene Philoſophicall and Euangelicall conſolations. For although theſe things are fitly ſpoken of Philoſophers, that we muſt yeeld to neceſſitie, ſeeing if a man deſire to ſtriue againſt her, he is nothing able: and wee muſt prefer vertue before ſorrow, and we muſt gather examples of others which are exercised in greateſt miſeries, yet notwithſtanding, philoſophicall remedies are only delectations, which heale the ſkars and not the wounds, that is, do mittigate ſorrowes in ſomwhat lighter calamities. But conſolations Euangelicall, (vnknown to wiſemen out of the Church) ſuch as are the vniuerſal and free promiſe of the forgiuenes of ſinnes, giuen for the Mediators ſake to them which repent & beleeue

the Gospell. The acknowledgement of Gods presence in calamities, and the hope of the very last deliueraunce & of eternall saluation, do call back languishing soules, as it were frō the iawes of hel, and effectually heale the woundes of the hart. Dauid perceiued that he had receiued a horrible wound of the serpent, but vnto this grieuous and deadly disease, doth he lay effectual and wholesome remedies. For, first hee knoweth it
2.Sa.12.13 was said vnto him. The Lord hath taken away thy sin, with this voice of absolution or pardon pronounced, hee rayseth vp his spirits, and confirmeth himselfe, and was not dismayed with desperation by reason of his manifold sinnes, which hee knew was passed ouer vnto the sonne of God the Mediator: furthermore, hee acknowledgeth the presence of God in hys calamities, according to that saying; Esay 57. 15. I dwel in the hie & holy place, with him also that is of a contrite & humble spirite, to reuiue the spirite of the humble, and to giue lyfe to them that are of a contrite hart. For like as the Gold-smyth hath both his eyes and his mind set vpon the golde which he tryeth in the fire: so the God of all men most regardeth & cureth afflicted persons, acknowledging their sinnes, & crauing mercy, reconcilement and helpe.

Finally, with hope of full deliueraunce and of eternal saluation, he allwageth his dangers, as Iob saith, chap. 13. Yea although he kill me, I wil yet put my trust in him, and he shall be my Sauiour. ver. 15. That is, although I shall loose this life of mine, yet wil I not depart from God, but this hope will I hold stil surely fixed and stablished, that a resurrection shal follow, wherin God shal fully and wholy deliuer his vniuersall Church and al the godly ones, from sinne and from death, and shal restore vnto them righteousnes and life euerlasting. But seeing these things are not written for Dauid, but for vs, let euery one of vs propone the same cōsolations vnto our selues, and with fayth let vs vanquish feares and doubtings.

When shall I come and appeare before the presence, &c.

The Prophets in their often speeches, do borrow these Metaphors, as Ierem. 18. 17. saith: I will shew them the back and

not

not the face in the day of theyr destruction. And then dooth God turne his backe vpon vs, when he plucketh vs away frō out of our Mothers armes, that is, of the ministerie of the Church, & of hys Gospell: and being so taken away from our Mothers breast, plungeth vs into this temptation, that wee thinke our selues to be forsaken & cast away from God: but contrariwise, he sheweth vs a gentle and ioyful countenance, when he preserueth the ministery of the doctrine and Sacraments, and by his Embassadors speaketh familiarly with vs, calling and inuiting vs vnto euerlasting saluation. The beholding of his countenaunce together with Dauid, let vs specially waite for, and with most feruent Prayers craue of God, that he will neuer at any time turne his face from vs. For there can be nothing thought more sorrowfull, then to lyue without the preaching of the Gospell in Churches and Schooles, and without vse of the Sacraments. For as wee were wont to beholde our faces in glasses, so in the glasse of the Gospell and Sacraments, we do see the face of God, that is, the will of God touching our saluation clearely and perspicuously.

Verse. 3. My teares haue been my meate day & night, while they daily say vnto me, Where is now thy God?

Verse. 4. Nowe when I thinke therevpon, I poure out my hart by my selfe: for I went with the multitude, and brought them forth into the house of God.

Verse. 5. In the voyce of prayse and thanks-giuing: among such as keepe holy-day.

So often as I reade these words, there commeth into my minde, the remembraunce of our horrible vnthankfulnesse, whereby we often do neglect publique Sermons, and ceremonies vpon the Holy day, not being let by other causes, and with our example do withdraw others: we giue not thanks vnto God for his ministerie ordained, for preseruation of hys Church, for the safe custodie of the writings prophetical and Apostolicall, neyther do we reuerence the godly Ministers,

as right it is. But moſt true it is, *Homines non prius intelligere*
Cicero in Oratore. *præſentia bona, quam cum ea amiſerunt*: Men doe not firſt vnderſtand what preſent benefits they haue, till ſuch time as they want them. No man conſidereth what a benefite ſound health is, before he fall into ſickneſs: So no man conſidereth what benefite there is in the preſeruation of the Miniſterie of the Goſpel, except he ſometime want the ſame. Surely Dauid in wanting, learned how deere this benefite is: For who can expreſſe the greatnes of Dauids deſire, coueting and wiſhing to returne againe vnto the Church and miniſterie? Woulde to God (ſayth he) that happines might be graunted me, ſo as I might be one of the number of thoſe which ſoiourne in ỹ houſe of God, and to ioyne my prayers with the true Church. O bleſſed are they which burne with this deſire: O wretched Epicures of the Hog-heard, which are not mooued with anie care for the Miniſterie and the Church.

Verſe. 6. Why art thou ſo full of heauines (ô my ſoule) and why art thou ſo diſquieted within me.

Verſe. 7. Put thy truſt in God, for I wil yet giue him thanks for the helpe of his countenaunce.

Verſe. 8. My God, my ſoule is vexed within me, therefore will I remember thee concerning the Lande of *Iordan*, and the lettle hill of *Hermon*.

Hée recited before his ſorrowes and ardent deſire he had to returne, (as in the recouerie of that which he had before loſt) vnto the Church. Now againe is he raiſed vp with conſolation, when he ſayth in the 7. verſe, Put thy truſt in God, for I will yet gyue hym thankes, &c. That is, beleeue that thou thy ſelfe art acceptable vnto God, for the Mediators ſake, freelie: and looke for not onely euerlaſting life, aſſuredly to be gyuen vnto true beleeuers, but alſo mittigation of miſeries in thys lyfe, according to Gods prouidence. Theſe two conſolations, (whereof the one is of Fayth, acknowledging the wil of God, manifeſted in his promiſes & embracing remiſſion of ſinnes: the other of Hope, looking for deliueraunce or mittigation)

doe

dw effectually and wholeſomely refreſh and recreate languiſhing mindes.

But although prophane, careleſſe and beſotted perſons in pleaſures, doe thinke all this doctrine of Fayth and Hope to be a twittle twatle trifling ſpeech, yet the godly ones which are exerciſed in conflicts of conſcience, dw knowe howe much we muſt reuerence and embrace this doctrine. For as they which are reſtored from a grieuous diſeaſe, are not ignorant by what remedies they are chiefely healed, ſo no doubt of it the godly ones haue tryed the force of the doctrine of Fayth and Hope, when in deede they haue taſted the ſame in temptations. And certainly where he addeth, That he will remember the little hyll, that is Sion, it ſignifieth, that hee was ioyned with the true Church which was then in Sion, in ſocietie of the ſame doctrine, prayer, and confeſſion: and that he would neuer depart from this Church for any calamities. So let vs, whereſoeuer we become, be ioyned for euer in mind, will and confeſſion with the true Church, which is (a little hill) in the world, that is, a ſlender flocke and congregation, needie and poore, and let vs not breake thys moſt holy league at any time.

Verſe. 9. One deepe calleth another, becauſe of the noyſe of the water pypes: all thy waues and ſtormes are gone ouer me.

Rightly are temptations compared vnto flods & ſtormes: For, as *Nullus fluctus in tempeſtate ſolus eſt : Sed vna Eurusque Notusque ruunt crebrque procellis, Africus et vaſtos volunt ad littora fluctus*, No flood there is in ſtormy time alone, But both the Eaſt aud North-windes ruſh in one: And oft the South wind with his ſtormes good ſtore, the wandering floods doo rowle vpon the ſhore. So there is no temptation alone, but for the moſt part, we feele Inward feares & outward fightings. 2. Cor. 7. 5. Furthermore, as the ſtormy tempeſt ryſing in the Sea, enforceth the Saylers to fall to prayers, according to that common ſaying, *Qui neſcit orare, diſcat nauigare:* Who ſo knoweth

not how to pray, let him learne to ſayle the Sea: So temptation is the occaſion of moſt feruent prayer, and as the Grecians ſay, the impellent or moouing cauſe: for, in proſperitie prayer is cold, but in the day of tribulation, earneſtly and feruently then we call vpon God. Ezech. 26. it is ſayde, Lord in trouble they haue viſited thee, they powred out a prayer when thy chaſtning was vpon them. verſe. 16. Like as a woman with childe, that draweth neare to the trauell, is in ſorrow, and cryeth in her paynes, ſo haue wee beene in thy ſight O Lord. verſe. 17.

Verſe. 10. The Lord hath graunted his louing kindneſſe in the day time: and in the night ſeaſon did I ſing of him, and made my prayer to the God of my life.

Saint Paule in Epheſ. 6. ver. 17. 18. attributeth two kinds of weapons to the Chriſtian Souldiour, fit for him to beate away the enemie withall, The Word of God, and Prayer vnto God. That theſe defences are giuen vs we do remember, and for that cauſe let vs learne, conſider, and more diligently and feruently teach the Goſpell, & adioyne our prayers therewith daylie, like as in this place Dauid ioyneth the promiſe of Gods mercy and hys prayer together.

Verſe, 11. I will ſay vnto the God of my ſtrength, why haſt thou forgotten mee: why goe I thus heauily, while the enemie oppreſſeth mee.

Verſe. 12. My bones are ſmitten a ſunder, as with a ſword: whyle mine enemies that trouble mee caſt me in the teeth.

Verſe. 13. Namely, they ſay dayly vnto mee, where is nowe thy God?

Vehement temptations do ſuck euen the very marrow of the bones: therefore not in vaine nor vnadviſedly are they compared vnto the inuaſion of Robbers by violence, in the very marrow of the bones: & there are moſt grieuous temptations, whereof hee heere maketh mencion. One is of Gods

for-

forgetfulneſſe, when he ſaith, verſe. 11. Why haſt thou forgotten mee? The other is of the forſaking of God, when he ſaith, verſe. 13. Where is now thy God? For as the heart ſorroweth becauſe it ſeemeth to be neglected of God: ſo the eares dow ring with the blaſphemous clamours of the enemies, Where is thy God? where is thy tower of truſt and of defence? But moſt true is that ſaying of S. Paule, which before I haue recyted in the argument. 2, Cor. 4. 9. We are perſecuted, but not forſaken, caſt downe, but periſh not. Therefore by and by is added a ioyfull concluſion of him wreſtling out of the floodes of feares and tremblings.

Verſe, 14. Why art thou ſo vexed O my ſoule: and why art thou ſo diſquieted within mee?

Verſe, 15. O put thy truſt in God, for I will yet thanke him, which is the helpe of my countenance and my God.

That is as D. Martin Luther in his erpoſition vpon the 28. chapter of Geneſis dwth thus interpret: My ſoule thou troubleſt me becauſe thou haſt not that thou wouldeſt haue: Attend a whyle and be ſtill, becauſe loe, God is with thee and his word alſo. But the meaning of this Pſalm ſhould be more excellent, if vnto ỹ ſame you dw compare the Prayer of Ionas, chapt. 2. which for a good part conſiſteth of the ſame wordes. For the wraſtlings of all the holy ones are all alike, ſo farre as appertayneth to the effect of the matter, although the occaſions and degrees of temptations dw differ otherwiſe.

The XLIII. Pſalme.
Iudica me Deus. &c.

The Argument.

IT was in time paſt a great glorie amongſt men, to haue the rites and priuiledges of the Romane Common-wealth, but a far greater glory it is, *To be a Cittizen in the Cittie of God, and Common-wealth of the heauenlie Cittizens.* For the mem- Epheſ. 2. 19.

bers and Cittizens of the true Church, are the chyldren of God,& not indeede that only,but alſo the bretheren of Chriſt, the temples and dwelling places of the holy Ghoſt,and heyres of life euerlaſting.I pray you what may be ſpoken or thought more glorious? Therefore it ought not to ſeeme meruailous vnto any man,that *Dauid* craueth with ſuch motion of minde to be aſſociated into the number of Gods houſhold. But here ſome man would obiect, whether *Dauid* liuing in baniſhment was not a member of the Church? I aunſwer,he was certainly in will and confeſſion ioyned with the people of God, but hee had rather be cõuerſant in the ſocietie of thoſe which are called, which publiſh the word of the Goſpell, and haue the ceremonies inſtituted by God, thẽ to wander amongſt blaſphemous enemies.

For it cannot be expreſſed in words, how much the godly man ſhall be tormented with the enemies blaſphemies: Yea,it were more eaſie for many to ſuffer thorowly moſt cruell torments of the body, & to be ſlaine outright, then to heare theſe raylings. Seeing therefore it is a great prerogatiue to be ſeperate from the enemies of the Goſpel and of the Church, and to be cõuerſant in the viſible congregation,touching which *Paule* ſaith,Rom.8.30. *Whom he hath predeſtinate,them he hath called.* He doth not vainly nor vnaduiſedly repeate in this pſalme,the prayers and ſighes,touching which we haue ſpoken before.

The Pſalme and expoſition *thereof.*

Verſe. 1. Giue ſentence with mee ô God, and defende my cauſe againſt the vngodly people: ô deliuer me frõ the deceitfull and wicked man.

When as Dauid craueth defence of the true doctrine againſt his blaſphemous enemies: ſo let vs craue defence of the doctrine (by Gods benefite repurged or refined) againſt the furies of Biſhops & tyrants, which

which dw nights & daies practise destruction vnto our Churches. But like as oftentimes els where, he hath described the enemies of the Gospell and of the Church, so heere he sets thē forth in their Epithets. First he calleth thē Vngodly people, that is, not hauing true doctrine and worshipping of God, but defiled with lewd opinions & outward Idolatry, such as in the Popedome is the prayers vnto Saints, the prophanation of the Lords Supper in the Masse. &c. Next of all, he attributeth vnto them, old auncient craftines, which the more it is vsed, the more mischieuous it is: For who is ignorant, that the enemies dw daily deuise newe corruptions and snares of Sophistries, vtterly to ouerthrow & oppresse the truth? Thirdly and last of all, he accuseth them of Vnrighteousnes, that is, of cruelty and wickednes, which they exercise against the godlie professors of the Gospell: Vnto this Image, seeing the Popedome is most agreeing, shal or may wee doubt whether it be the kingdome of Antechrist yea or no? But concerning the kingdome of Antechrist and the true Church, I haue in other places spoken copiously.

The enemies of the Gospell three fold.
1 Vngodly people.
2 Auncient craftines.
3 Vnrighteous persons

Verse. 2. For thou art the God of my strength, why hast thou put me from thee, and why goe I so heauilie, while the enemie oppresseth me.

There are two reasons adioyned vnto the proposition, whereof one is borrowed of Gods promise, the other of the sorrow which we beare about vs: as if he said, thou hast promised to be present with thy Church, and to be effectual in vs. Therefore engraue or stablish thy strength in our infirmitie, shew the testimonie of thy presence in daungers, which cannot be ouercome with mans helpe. Furthermore, be not a vaine beholder of my sorrowes and conflicts, but restore mee after teares, ioyfulnes: and bring thou to passe, that the enemies may vnderstande, that thou seest what euery one is, what hee doth, what he taketh in hand, with what mind, and with what godlines he embraceth religion, and what account thou makest of the godly and vngodly ones.

Verſe. 3. Oh ſend out thy light & thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

Verſe. 4. And that I may goe vnto the Altar of God, euen vnto the God of my ioy and gladneſſe: and vppon the Harpe will I giue thanks vnto thee, oh God my God.

This is another petition that hee may be reſtored (as it were into the rightfull recouerie of that which hee had before loſt) namely, his Country, the true Church. But ſome man would aſke what the words of Light and Truth might mean. The anſwer is not difficult if wee conſider the phraſe of the Scripture, as in the 119. Pſalme, part. 10, verſe. 1. Thy worde is a Lanthorne vnto my feete, & a light vnto my pathes. And Chriſt before his agonie prayeth, Ioh. 17. 17. Father, ſanctifie them in thy trueth, thy word is the trueth. Hee calleth therefore heere the word of God, Light and truth, becauſe we (hauing this word our guide) do not wander or ſwarue from the true Church, but do learne, which, what a one, and where the true Church of God is, and that we may adioyne and aſſociate our ſelues to the ſame, to the end we may be made partakers of her benefits: namely of forgiuenes of ſinnes, of the holy Ghoſt, and of life euerlaſting: and that we may magnifie God for theſe ſo great benefits.

Verſe. 5. Why art thou ſo heauie ô my ſoule, and why art thou ſo diſquieted within me.

Verſe. 6. O put thy truſt in God, for I will yet giue hym thanks, which is the helpe of my countenaunce and my God.

Touching theſe two verſes, I haue ſpoken enough in the expoſition of the laſt two verſes of the forty-two Pſalme next before going.

To

The xliiij. Pſalme, and expoſition thereof.

To him that excelleth, a Pſalme to giue inſtruction, committed to the ſonnes of *Korah*.

The XLIIII. Pſalme.
Deus auribus noſtris audiuimus.

The Argument.

THis Pſalme declareth, that the Church is not with mans ſtrength, but with the meruailous works of God, glorioufly ordained and adorned: but in the latter tymes, there ſhall not any like glory be: and that the crueltie of Tyrants ſhall then more rage then they haue doone at any time before. By thys declaration let vs borrowe the doctrine ſhewing which is the Church, and what a one ſhe is, what ſhee doth, what, and why ſhe ſuffereth; what helps and what iſſues ſhe hath. For the Church is a ſmall congregation, which learneth the Goſpell of the ſonne of God, which loueth, which proponeth vnto others, propagateth to the poſterity, and with a conſtant mind, ſuſtaineth diuers conflicts and puniſhments. Then are not Biſhops the Church, which defend madde worſhipping of Images: which ſette foorth decrees written with blood againſt the profeſſors of the pure doctrine of the Goſpell, and do enflame the furies of Kinges againſt thē. But heere a queſtion is asked, why the Church is ſubiect vnto great calamities, ſeing it is the preſeruer of the word, wherwith God hath made himſelfe knowne? The firſt cauſe is ſinne ſticking in nature, which when the worlde deſpiſeth, God in the Church wil haue his wrath to be ſeene againſt inward & outward ſins: and that we may acknowledge the ſame his wrath, and ſubmit our ſelues vnto his iudgement, hee admoniſheth vs in dyuers manners, according to that ſaying: *Euery ſonne which he loueth he chaſtiſeth.* The ſeconde cauſe is, for that the deuill hateth more the Church then others, as it is ſaid, Gene. 3. *I will put*

8. Cauſes why God wil haue his church ſubiect to perſecution.

Heb. 12. 6.

 enmitie

enmitie betweene the ſeede of the Woman and the Serpent. The 3. cauſe is, that they may be exerciſed in perſecution, & that they may increaſe in true repentance, fayth, prayer, & in all newnes, according to the ſaying, *It is good for me that thou haſt humbled me, that I may learne thy ſtatuies*. Pſal. 119. pars. 5. ver. 7. The 4. cauſe is, for that there are in the Church alſo very many greeuous actuall ſinnes, as the adulterie of *Dauid*, the miſchiefes of *Manaſſes*, which God puniſheth for his righteouſnes ſake, and for example, & that he may call backe many vnto repentance. The 5. cauſe, that the death of the Saints might be a witneſſe of the future iudgement. The 6. cauſe, that the death of the Saints might be a teſtimonie of the doctrine, that they truely ſo think, and that not for theyr owne cōmodity ſake they beare about them any fained doctrine. The 7. cauſe, that we may be made like vnto the Image of Chriſt. The 8. and laſt cauſe is, that the deliuerances in calamities, which cannot by mans prouidence be ouercome, may be teſtimonies of the preſence of God in the Church, as *Moyſes* prayed, Numb. 14. *Doe not deſtroy vs, that the Egiptians may know that thou art in this people*.

Thys doctrine of the cauſes for which the Church is ſubiect vnto the Croſſe, let it alwaies be in our ſight, leaſt (beeing diſpleaſed at the calamities of the Church) we ſuppoſe that this ſame blemiſhed congregation is neglected of God. But ſo far as to her helpes and euents or iſſues appertaineth, let vs know that the Church is not by humane prouidence nor defences, but by the Sonne of God, the head of the Church, and by the guide of Gods power, gathered, defended and preſerued, and at length ſhal be deliuered out of al miſeries: for this one king defendeth vs againſt the furies of the deuils and tyrants, and alwaies preſerueth the body of the Church, though they rage againſt ſome members thereof. Finally, he ſhall fulfil & wholie deliuer vs from ſinne and death, and ſhall reſtore vs righteouſneſſe and life euerlaſting. But it is tyme that wee come nowe vnto the Pſalme it ſelfe.

The

The Psalme and exposition thereof.

Verse. 1. We haue heard with our eares, ô God, our Fathers haue told vs: what thou hast done in theyr tyme of olde.

Verse. 2. How thou hast driuen out the Heathen with thy hand, and planted them in; howe thou hast destroied the Nations and cast them out.

OFtentimes in the bookes of Moises this precept is repeated. Declare the same vnto your children. For God wil haue ỹ memory of the deliuerances of his Church to be preserued and set forth to the posteritie: that vnto him the glory of his Church defended might be giuen, and that we may euidently see the testimonies of the presence of God in the Church. Therefore ordained he diuers rites and solemne daies, which make for the memory and propagation of his works. The Lambe sacrificed at the feast of Easter, admonisheth the godly ones of the meruailous bringing of the Israelites out of Egipt. The feast of Whitsontide, renued the memory of the Lawe published in Mount Sinay. The feast of the Tabernacles, was a profitable admonition of all the miracles done in the Deserte or wildernes for 40. yeeres space. But as godly and wel disposed Parents do set before their children the doctrine of God, & the historics of the wonderfull work of God: so children neither monstrous in manners, nor Cyclopicall in conuersation, do reuerently heare & altogether commit to their minds & memories the places of doctrine deliuered them from their elders, and the notable historics of the deliuerances of the Church.

Exod. 12.26 Deut. 4.9. & 6.7. & 11.19

Exod. 12.3. 5. 6. 11.

Exod. 19.19

Exod. 20. frō 1. to 19.

Leuit. 23.34

Verse. 3. For they got not the Lande in possession through theyr owne sword: neyther was it theyr owne arme that helped them.

Verse. 4. But thy right hand & thine arme, & the light of thy countenance, becausse thou hadst a fauour vnto thē.
Verse, 5. Thou art my King, ô God send helpe vnto *Iacob*.
Verse. 6. Through thee will we ouerthrow our enemies: & in thy name will we treade them vnder that rise vp against vs.
Verse. 7. For I will not trust in my bow, it is not my sworde that shall helpe me.
Verse. 8. But it is thou that sauest vs from our enemies, and puttest them to confusion that hate vs.
Verse. 9. we make our boast of God all day long: and we will prayse thy name for euer.

These verses do set downe both doctrine and consolation: for they teach, that the Church not by mans wisedom or power, but by Gods mernailous workes, is gathered, & preserued, as in Ose. 1. it is said, I will saue them, not in Bowe nor sword, but in the Lord their God. v. 7. And the Reader shall remember that the Sonne of God (by whom & for whom, euen from the beginning the Church is gathered and preserued) is many times in the Scripture called the Arme of the Lord, as in Esay 53. 1. it is sayde, Who beleeueth our report? and to whom is the Arme of the Lord reuealed? Neither indeede is the reason of this phrase obscure: For, as with the arme wee defend the rest of the body, or those persons which are vnder our government & sauegard; so God by his Sonne deliuereth his Church from all euills, from sinne, death, and tyranny of the diuell, &c.

Furthermore, this place contayneth a consolation, wherin there is both a promise, and also two arguments: the one borrowed of the former benefit, the other of the finall Cause: The promise witnesseth that God will help and defend his Church, and will not forsake vs in dangers and afflictions: Thou O
verse. 5. God (saith he) send helpe vnto Iacob: vnto this promise he adioyneth the former promises. And hee addeth a finall cause, why the Church is ordayned and chosen: namely, that shee may magnifie God in the eternall conuersation and gladnes,

We

We make our boast (saith he) all the day long of thee, and will praise thy name for euer. verse. 9.

Verse. 10. But now thou art farre of, and puttest vs to confusion: and goest not foorth with our armies.

But this consolation (whereof I haue spoken) the blemished outward shewe of the Church sæmeth with a contrary countenance to reproue: for if the Church haue the promise of the glorious defence, & in times past was gloriously defended, why is shæ now cast forth vnto Tyrants, to be troden vnder fæte? why is she deliuered, as forsaken and cast away from God, into the hands of the enemies? Although all the enterprises of God in gouerning the Church, cannot bee fully expressed: yet some causes (for the which the Church is more hardly kept vnder then the residue of humane kind is) are manifested in the word of God. And that I may omit the rest which I haue recited in the argument, who knoweth not that the chiefe glory of the Church, shineth foorth euen in calamities: namely, by Prayer, confession, and magnanimitie, or mighty courage of minde, which is the conqueror of death. And because this glory shineth specially euen through calamities, it is not to be meruailed why S. Paul saith, Rom, 5. Wee reioyce not onely in hope of the glory of God, but also in afflictions: that is, wæ dw not onely comfort our selues with thys hope, that God wil adorne his Church with his glory: but we also estæme our selues glorious, by reason of our miseries wherein we are exercised: For our punishments dw manifoldly set forth the glory of God. For first of all, they which dye in confession of the true faith, dw shewe they haue not dissembled theyr profession for pleasure or profit sake: they also shew that they looke for the Iudgement to come, and with theyr constancy confirme their faith in others, as S. Paule in Phil. 2. saith, Though he be offered vp vpon the Sacrifice and seruice of the faith of others. ver. 17. That is, because he stood in some stead to teach others the right way, & because his death should become a testimony of the doctrine.

But we must not looke vpon the little clause, as by way of our deserts: for it teacheth, that all humane indeuours are vaine & to no purpose, except they be by God from aboue helped and furthered. We all maruell, why our Armies haue so hard successe amongst the Pannonyans, against the Turkes so often skirmishing: But the Psalme sheweth the true cause of this infelicitie, because it saith here, But now ô God thou art farre of, and goest not foorth with our Hostes. For by so many ouerthrowes in Pannonia, which we haue had, not onely the furyes of the enemies of the Gospell are plagued, but all so our vnthankfulnes against the ministry is punished: For as the enemies are defiled with mad worshipping of Images and with the bloodshed of the Saints, so are we horribly vnthankfull for the light of the Gospel restored vnto vs, and do not sette forth the powers of God, who hath called vs out of darknes into this light.

Verse. 11. Thou makest vs to turne our backs vpon our enemies: so that they which hate vs spoile our goods.

Verse. 12. Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the Heathen.

Verse. 13. Thou sellest thy people for nought: and takest no money for them.

Verse. 14. Thou makest vs to be rebuked of our neighbours, to be laughed to scorne, and had in derision of them that are round about vs.

Verse. 15. Thou makest vs to be a by-word among the Heathen: and that the people shake their heads at vs.

Verse. 16. My confusion is daily before mee, and the shame of my face hath couered me.

Verse. 17. For the voyce of the slaunderer and blasphemer, for the enemie and auenger.

This complaint do both old & new examples notably manifest. The great crueltie of Antiochus Epiphanes is known, who entring with his Armis into the Cittie of Jerusalem, cruelly raged against all age and sexe of people: so as about 80. thou-

1. Macab. 1. 23. 33. ver. Anno. Mun. 3797.

80. thouſand of men being ſlaine in the Cittie within 3. daies ſpace, ſome thouſands were carried away captiues and ſolde for ſlaues. Ptolomeus Lathurus made an inuaſion into Iurie, and tooke vpon the Sabaoth day a certaine Towne of Galile. Afterwards in a moſt cruell battaile hee fought with the Iewes at the Riuer of Iorden, and when a great multitude of the Iewes were ouerthrowne in the battaile, Ptolomeus the victor in the Coaſtes of Iurie peopled the Townes with hys owne Countrimen, and commaunded to be ſlaine both the women and theyr Infants, and theyr members to be cutte in peces and boyled: which being ſo ſodde and boyled, he compelled the Iewes to eate. The Vandales in Africa haue with ſo great cruelty ſpred the poyſon of Arianiſme, that they burned the Matrons and virgins in open ſight of the people. Anno Mun. 3847

But why do I call to minde old hiſtories, when as in theſe our dayes there want no examples of Martirs. Many godlie perſons for the ſpace of theſe thirtie yeres are euery where ſlaine in Europe, or baniſhed from theyr former dwelling places. And it is the part of a good minde, to conſider the hyſtories, & to be compaſſionate at the calamities of the Church. Therfore, Reader I exhort thee, that vnto this expreſſe figure in thys Pſalme ſet forth, thou wouldeſt diligently compare both the old and new examples of the Churches calamities, and that thou wouldeſt pray vnto God, that hee would mittigate the calamities of the Church in the latter age.

Verſe. 18. And though all thys be come vpon vs, yet do we not forget thee: nor behaue our ſelues frowardly in thy couenaunt.

Verſe. 19. Our hart is not turned backe: neyther our ſteps gone out of thy way.

Verſe, 20. No not when thou haſt ſmitten vs into the place of dragons, and couered vs with the ſhadow of death

Verſe. 21. If we haue forgotte the name of our God, & holden vp our hands to any ſtrange God, ſhall not God

search it out? for hee knoweth the very secrets of the hart.

Verse. 22. For thy sake are we killed all the day long: and are counted as sheepe appointed to be slaine.

Although the meanings of these verses are true vniuersally, that death and all calamities are the due punishments for originall sinne: yet afterwardes the degrees of calamities haue other moe causes. In that Esay, Ieremie, and Iohn Baptist were put to death, the cause is generall, because they had originall sinne: but in that they were beyond all others subiect vnto great calamities, this degree hath many other moe causes, which must be diligently gathered. For therefore doo these special lightes of the Church suffer great calamities, that it may appeare, the holy ones of God do performe the whole obedience principally for the glory of God, & not for their priuate cõmodities any way. Secondly, the afflictions of the holy ones are testimonies of doctrine, because the holy ones prefer their confession before their owne life, it appeareth that they do so earnestly beleeue. Thirdly, the afflictions of the godly ones are testimonies of the iudgment which shall follow hereafter: For in that GOD so suffered Saint Iohn Baptist, Saint Paule, and others such like, to bee put to death by the Tyrants, whom hee witnesseth hee had care of before time, there must nedes remayne an other Iudgement, wherein againe it shall appeare that euen these after death are verily by God also cared for, and that Tyrants are and shall be punished. Fourthly, the holy ones in afflictions, most likely resemble the Image of Christ: For (as in 1. Per. 2. it is sayd,) Christ suffering for vs, left vs an example that wee should followe his steps. ver. 21. Let vs therfore become Sacrifices, & let vs suffer hatreds, calamities, and punishments for the true doctrine.

Foure causes why the Prophets & Apostles suffered death.

1 For the glory of God.

2 For the testimony of theyr doctrine.

3 For testimony of the future Iudgement.

4 To become partakers of Christes eternall glorie.

But the History of all ages sheweth how small a company there is of them which haue this speech in mouth and mind. ver. 18. And though all this be come vpon vs, yet do we not forget thee: nor behaue our selues frowardly in thy couenant. For

in-

inticemẽts do ouercome some, threatnings discourage others, & flatterings of friends so enfœble others, that they had rather cast away their profession of the Gospell, or surely after some sort ioyne with the enemies, than to suffer bamishments and punishments for the same. There is extant in the 2. Booke of the Macabies, chapt. 7. an History of seauen Brethren cruelly put to death, by deuised meanes of tortures, yet they constantly indured in the profession of Gods Lawe: but the greatest multitude, which estæmed more their wealth and pleasures than God himselfe, departed from him to the heathen gods. So before the dayes of Constantine, when Diocleſian and other Tyrants vsed incredible cruelty, many saued their liues, by deliuering forth to the enemies the Bookes of the sacred Scriptures. For at the Edict of Tyrants published, the Bookes of the sacred Scriptures were burned and such persons as deliuered them vnto the Pursеuant or Officers, were not at all carryed to punishments and torments.

Circiter annum 303. Euseb. lib 8. cap. 3. & 9. Oros. lib 7. cap. 25. in ỹ x. persecution, vnder Diocleſian. secund. Hinc Pantaleonem. page 25.

But why do I repeate examples out of learned monuments, which by reason of their antiquity are farre out of our memory, seing our age can sufficiently instruct vs, what lightnes and loosenesse there is, not onely in the common sort of people, but also in most part of those which teach and preach vnto others: howe fit dissimulations they vse for the present time, what startings aside from their profession in time of dangers, and what fearefulnesse they haue. And these thinges truely thus hapned, when men were not as then brought to their punishments, but onely the very ragged cloathes were called in question. What thinke you should come to passe, if at any time wee must resist the Tyrants, euen vnto the very flesh and blood? Surely in this point a man shall finde fewe, which would deliuer their bodyes to death for the testimony of God, And (as I may say with the Scriptures) wash their garments in the blood of the Lambe. Seing therefore that constancy in our confession consisteth not in our powers, but is the great and singuler gift of God, let vs dayly repeat this prayer. Confirme this (ô God) which thou hast wrought in vs.

Reuel. 7. 14.

Psal. 68. 28. 1. Cor. 1. 8.

Alſo, Take not away from my mouth the word of trueth. Pſalme, 119. pars, 2. verſe. 3.

Verſe. 23. Vp Lord, why ſleepeſt thou, awake, and be not abſent from vs for euer.

Verſe. 24. Wherefore hideſt thou thy face: and forgetteſt our miſerie and trouble?

Verſe. 25. For our ſoule is brought low, euen vnto the duſt: our belly cleaueth vnto the ground.

Verſe. 26. Ariſe and helpe vs: and deliuer vs for thy mercies ſake.

In concluſion, hœre is added a prayer full of moſt feruent affects or motions. For, Albeit hee neyther ſlumbereth nor ſleepeth which keepeth Iſraell, Pſalm. 121. 4. **yet notwithſtanding, wœ ſilly ſoules and weakelings, in continuall calamitie eſpecially, are ſo affected, that we thinke God hath neither care nor gouernment ouer vs: Let vs therefore pray, that** The Lord would ariſe and wake, & ſhew vs his countenaunce, and continually thinke vpon vs with loue and good will.

That is, that hee would deliuer vs euen for his mercies ſake.

So be it.

Soli Deo gloria ſemper.

Per me Ri: Robinſon.

3 OC 60

Pſalm. 106. verſe, 45. & 46.

Deliuer vs (ô Lord our God) and gather vs from among the Heathen: that we may giue thanks vnto thy holy name, and make our boaſt in thy praiſe.

Bleſſed be the Lord God of Iſraell from euerlaſting, & world without end: and let all the people ſay. *Amen.*